THE CHINESE RECORDER

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VOL. XLIX

JULY, 1918

NO. 6

Editorial

THERE will be a to-morrow to the catastrophic The key to stage of the world's to-day. It will be, further-Deace. more, a bigger and a brighter to-morrow. We have not yet lost hope. In that brighter to-morrow there will be a peace more real than the world as a world has ever had; but what will be the nature of that peace? An agreement to keep still as long as our international neighbors can point as big a gun at us as we at them? A peace that will consist of sitting opposite one another and merely reasoning together endlessly? No, we shall have to keep busy together if we wish to be at peace together. We must discharge our energies together; or we shall discharge them at one another! It is becoming evident that the only way to have peace is to find some way of working together to get something we all need. In other words, the key to peace is co-operation. I. E. Miller has shown, in his book "Education for the Needs of Life," that the key to democracy is self-imposed co-operation. can, as Gerald Stanley Lee has shown, also impress one another more by helping one another than by killing one another. And when we have decided through the present colossal struggles that force is a wasteful way of settling individual or international difficulties, then we can work together and be at peace because we are busy together. In so far as Missions in China are teaching co-operation they are preparing the ground for the only lasting peace.

to hear of them.

THE short article in our Missionary News columns Co-education on "Co-education at Canton Christian College" in China. will serve to show that in a few instances at least co-education in China has passed beyond the theoretical stage. We have, however, heard of only one other case where it is actually being tried outside of the elementary grades where in both Chinese and mission schools there has been considerable co-education. Opinion on the subject is still very diverse. Some of the more advanced Chinese leaders seem to favor it. The larger and more conservative group would possibly view it askance. It is, however, a subject that is receiving attention. As a whole, possibly the missionary body would find it easier to adopt it than would the majority of the school constituency: yet there seems to be no adequate reason why it should not be considered in connection with higher college classes and post graduate and professional departments. The more mature attitude of students in these classes would tend to eliminate the difficulties and enable them to get considerable benefit out of this contact, which should of course be under careful supervision. If there are other schools that have already made attempts along this line we should be glad

This is a live Shanghai publication in simple Wenli, full of the Chinese ideas that the missionaries are constantly saying they ought to get into touch with. Our attention was called to a recent number which dealt with the government system of phonetics, the status of women, science, and Christianity, etc. Progress in China and the Christian movement are put under the spot-light of careful scrutiny; yet we do not get the impression that the magazine is anti-Christian.

One writer tells of his experience on returning to China after a seven-years' absence. He sought for the progress he had heard so much about. He found the Chinese bookstores in Shanghai far behind the Japanese in the amount of new literature in stock; the theatres veneered with a coating of Western equipment but in thought still a decade or two behind; the conversation of members of society with little in it of real worth; the lives of the toilers seemed to have no outlook beyond that of getting hold of a few Mexican dollars.

The writer's astute observations are not confined to Shanghai; he went to other cities and to the interior. He draws attention to the presence in country primary schools of \$20 organs and \$60-a-year teachers of English, and wants to know what really useful end they serve. His experience with high school teachers and their naïve questions as to matters of more or less common knowledge makes him doubtful of the efficiency of the work done in the higher grades. In other words, he is confident that whatever Chinese schools do they do not yet go far towards meeting living needs. The progress he sees seems to consist, to a certain extent at least, of the imitation of external and material things; three steps are taken forward, two are again lost. There has been little change and but little disturbance of the deeper currents of thought in Chinese life, and much that is done that is called progress appears to be but a new wrapper on old goods. Yet, while recognizing that progress has been all too much on the surface, he still believes there has been progress and that there will be more.

THE needs of mission schools for support are Chinese Support of growing apace. The needed support will Dission Education. possibly not all come from the West; indeed it is best that it should not. The rapidly growing numbers of alumni of mission schools suggests one source of this additionally needed income. Speaking generally, the possibility of Chinese support has not been overworked. Yet the Chinese have a generous feeling toward Christian schools and colleges. They have already done considerable in supporting them, though at present such activity seems to have come to a lull, due in part to the unsettled conditions in China and to a marking-time phase in the development of mission schools through the indirect effects of the war. We should, however, anticipate the rapid development of Chinese support of mission education as well as of other things; in fact, next to medical work, schools should find it easy to secure support. In some cases the Chinese Government has made annual grants to mission schools. It may be well to remind ourselves of some of the notable instances of Chinese interest in mission schools. Soochow University, at its opening, received something like \$20,000 from the Chinese towards the purchase of land and plant. McTyeire Girls' School in Shanghai has received \$12,000 within the last two years. In twenty-five years St.

John's University has received \$61,742 from the Chinese. Canton Christian College has, up to date, received nearly \$300,000 (Mexican), with additional pledges outstanding to the amount of \$100,000. There have been of course many other small gifts. Not all of these large amounts came through the activity of the alumni. A strong alumni, however, is a great factor in the situation. Mission schools might well find out definitely where Chinese interest in education is most alive, and plan to use it. Industrial education is a case in point. Would not the organization of Chinese interest help to meet this need? The Chinese believe in education, have confidence in mission education, and would possibly participate more in its support it more often approached. Has not the time come for mission schools to make such participation by the Chinese a more prominent part of their program?

IT is with extreme regret and indeed chagrin that The Return we note the return of the opium question and the of Opium. recognized resumption, under specious terms, of this business. It is disconcerting to note that the present Chinese Government is so largely involved in the opium syndicate. It is possibly true that the personnel of the Government is different from that which took the encouraging stand of not long since; unfortunately many outside of China will not realize this, and in any event China's friends will grieve over the retrogression that has allowed those interested in this business to come into power again. It has been said, and rightly, that the word of a Chinese business man is his bond. Have the Chinese people as a whole no such bond? Is their "word" to other nations to mean nothing? What will be the effect upon China herself, and her standing in the world, of this apparent breach of faith? Has the moral force of China which secured the downfall of this traffic already spent itself? Was the campaign formerly carried through based upon some temporary interest rather than upon a fundamental moral conviction. We are ashamed that Westerners could have a part in such a business, but we were hoping that China would go them one better; and we are still going to believe that the last word on this reactionary, conscienceless scheme has not yet been heard. We look to the good sense and moral strength of China to choke off this return of a noisome traffic.

The first article of my creed as a teacher is that teaching is a calling. I believe that a true teacher is called in the same sense and in the same manner as a minister. He feels in his soul the urge to teach. The distinction between a real teacher and a counterfeit is seen in his attitude towards his salary. The teacher receives his pay in order that he may live while he teaches, the imitation teaches in order that he may receive a salary upon which to live. The distinction may not be very evident to the world, but every teacher knows himself where he stands; he cannot fool himself.

The second article of this creed is that teaching is a service. Our whole function as a teacher is to help our pupils. We are not called to sit in judgment, to separate the sheep from the goats. Some who serve as teachers seem to think it their special duty to drive the unworthy away from the schools. Some teachers say they are completely indifferent whether their pupils succeed or not. Such an attitude seems to me to be completely foreign to our calling as teachers, a word to me synonymous with helpers.

The third article of this creed is that education is individual. We must teach separate human beings. We find it useful to gather them into classes for their mutual helpfulness but should not think of a class as a unit. It is a congregation of distinct and uncombinable units. We standardize and organize sometimes forgetting the diverse needs of the individuals. Educated humans are not like manufactured products made uniform so as to pack so many to the box.

The fourth article is that education is a growth. It is not a varnish put on to cover up the soul. It is not something added to receive a polish. It is not put together as a building is constructed. Teachers are not architects working with wood and stone. They are more like the gardener, they prepare the soil, they plant the seed, but God giveth the increase. They weed and prune and direct the growth but the result which is of any value is the character of the growth that follows and is depend-

ent upon the labors of the teacher.

The final article which constitutes my creed and which I sometimes think needs to be emphasized more than any of the others because it is so often overlooked, is that education is a preparation. We cannot emphasize too much that a real education is a preparation for life and that the better the preparation the better the education. We are all at fault in this. We teach our own subject as though it were an end in itself. Our great aim, if we are to really serve those whom we teach, is to make our pupils fill worthily the place in life they will choose for themselves. We should help them choose as big a place as they can fill but our greatest solicitude should be that their preparation shall not fail to afford the foundation for success.

The Promotion of Intercession

"YE THAT ARE THE LORD'S REMEMBRANCERS, KEEP NOT SILENCE."

A request has come from the Student Volunteer Movement that an appeal for united intercession on behalf of its work be made to the readers of the RECORDER as a special effort is to be made at all the Summer Conferences this year toward promoting the interests of the S. V. M. among schools.

No request for prayer is more timely or urgent. The hope of China is in Jesus Christ alone. The present weakness of the country, the openmindedness of all classes of people to the Gospel, the conversion of hundreds of students and leaders through the recent evangelistic campaign who will be seeking admission into the Church, the expansion of Christian work into hitherto unoccupied fields—all these things create an opportunity and impose an obligation which the Church never before had to face. How shall the opportunity be grasped and the obligation met?

Surely one means is by securing for the work of the Church throughout the entire country a sufficient number of strong, able, consecrated, Spirit-filled ministers and assistant pastors. Some of these men who are now in college and theological schools will attend these Summer Conferences, and God would use our united intercession this month in helping them to know His will for their life work. Jesus says so.

"Then saith He unto His disciples, the harvest truly is plenteous, but the laborers are few.

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

"PRAY YE"

That the man, chosen and appointed by God, may be found to succeed Pastor Ding Li Mei as executive Secretary of the S. V. M.

That the right men may be found to act as sectional traveling secretaries, giving part or full time to the work.

That volunteers who are out of college, who have not carried out their pledge to enter the ministry, may be led to do so.

That through the Summer Conferences:

- (a) Student leaders may more keenly appreciate the opportunity for service presented to them in the ministry.
- (b) That the Holy Spirit may definitely call some of the strongest men intellectually and spiritually to give their lives to the ministry.
- (c) That those who already have become volunteers may realize more fully the importance of their pledge and the responsibilities it lays upon them. That they may be quickened in their zeal and empowered in their efforts to win men to Christ, and to help Christian men to know God's will for their life work.

Contributed Articles

The Jesus of the Gospels

H. B. RATTENBURY

HE story of Jesus stands written in four short memoirs. The latest of the four was probably penned on the confines of the first century, the earliest dates from some forty years before. St. Luke and St. Matthew (in their present form) stand somewhere in between. It has come to be a commonplace of criticism that not even the earlier three-fold picture, let alone the later four-fold one, is plain unvarnished fact. They are all, it asserts, more or less idealisations and critical lives vary according to their author's views of the more or less. It is impossible not to feel that men's prejudgments (doubtless on grounds perfectly valid to themselves) of what is or is not able to be in this world that God has made have had almost as much weight with them as the scientific and historical methods by which they have arrived at the irreducible minimum of fact that may or may not have made up the original sources. It is the purpose of this paper to leave the question of the truth and adequacy of such results for the time on one side, to attempt rather to sketch in outline the sort of picture that the church of the early second century received as the likeness of the Man Christ Jesus. If the task could be worthily accomplished it would not be without its uses. Roughly speaking there are three groups of portraits of Jesus, the traditional, the critical, and what we may call the scriptural. Criticism has rightly and thoroughly shaken our faith in mere unexamined tradition. We now realise that traditional views may be little but haziness and that on the whole the nearer we stand to events, so long as we are not too near to take in their whole range, the truer will be our judgment on them. Interpretations, that seemed inevitable, somehow undergo a subtle change when an altered or a nearer point of view shows that those explanations are by no means the only possible ones for the given phenomenon. Criticism has taught us that tradition may be and often has been mis-

Note.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

interpretation. Criticism has also taught us that nothing matters but truth and that truth will be able to look after itself, which is a great gain. We approach then in the scientific spirit, from which it is hardly possible in these days to disengage ourselves, these four memoirs of the Lord. We ask not what do men say they ought to say, not what have men said that they do say but what to us of the twentieth century looking at them with our own eyes do they seem to us to say of Him who has changed the current of the world's life, by whom has come a new heaven and a new earth.

On the silent years of Jesus we have more light than is often realised. He is represented as growing up a boy among boys, a man among men. He grows in wisdom as well as in stature, learning the lessons of life like any other son of man. He was a goodly child and Luke (2:40) borrows the language that had been used of the infant Samuel to describe his early

years.

The scene in the temple when the parents seek Him sorrowing is very illuminating. There is a sort of pained surprise in the question, "How is it that ye sought me? Know ye not that I must be in my Father's house?" He seems to say, Did you ever know me loiter about and pain you as other lads pain their parents? Have I ever given you an hour's trouble before? If you've missed me in the past hasn't it been because I've been enquiring from some Rabbi about my Father's business? These strangers wonder at my behaviour and at my questions but how could you my parents who've watched me all these years have looked everywhere before coming here? It isn't scolding of the mother but just a sort of pained astonishment that the mother didn't know Him well enough not to go seeking him like any truant lad.

The marriage feast at Cana throws light on the early years. It is the mother's witness to her son. We have no record that she had ever seen Him work a miracle. She has no more thought than anyone else of what He is about to do but instinctively in the difficulty she turns to the One who all those thirty years has been so careful of others' feelings and so inventive in making the best of things and bringing good out of evil. She has such perfect confidence in Him. Whatsoever He says unto you, do it. It's eighteen years now since she rebuked the eager Lord in the temple and she has learnt to

trust and rely on His wit and on His love.

But perhaps clearest witness of all on the Nazareth life is that of His cousin John the Baptist who refuses to baptise one holier than himself. There is no hint given that John acted from anything but ordinary knowledge acquired in an ordinary way when he refused to baptise Jesus. We are just left to imagine that the cousins had had means of intercourse, that John had good reason for his attitude and that that reason could only be that of all who had come to be baptised in Jordan there had only been one Jesus and he who denounced men with the fury of a flame of fire dare only denounce himself when Jesus came.

Putting these various hints together we think then of a singularly attractive Boy, winning golden opinions from all who know Him, remarkable for wisdom and enthusiasm in the things of God, a never-failing support to the mother, and of such a pure and noble character that even John felt that such a one had no need of repentance and that he himself was filthy by the side of the spotless family of this unknown Galilean comforter. One is inclined to think too that those priceless pearls of parables came to Him many of them as He worked at the bench or in the cool of the evening sought the solitude of the hill-side in communion with the Father. Surely the going apart to pray of later years was as much prompted by the habit of a life-time as by the need of the passing hour. The simple child-like trust in the all-loving Father of the Sermon on the Mount takes on a new meaning when we remember the carpenter's home with a widowed mother and many mouths to feed. He had lived His gospel first before He preached it. He is so sure of it. It is so real. The plain meaning of the four gospels is that this quiet country life suddenly and yet deliberately took on public activities. It is not accident but consciousness of a mission and a set time arrived that brings Jesus to the banks of the Jordan where John was baptising. The baptism of water and of the holy spirit does not so much bring a new consciousness as deepen and renew the old. The baptism was a revealing rather than a creative experience. The putting of the fourth gospel, of the life of Jesus as a day in which you can hear the hours struck by the hand of the Father whose will it is His work and joy to do, is quite of a piece with the Sermon on the Mount and it is natural to think of that idea as illustrative of the whole life rather than that of the public ministry only.

John's preaching was the striking of a signal for which Jesus had been waiting and it was not at haphazard that He followed the crowd to Jordan. John comes from the wilderness conscious of his mission, Paul from Arabia conscious of his the appearance of every prophet was at a moment when his own inner consciousness answered to some national crisis, and it is not easy to think of Jesus as suddenly, in the sense of unpremeditatedly, propelled by the baptism into activities that He wasn't prepared for and didn't realise or understand. He must have come from Nazareth at least as conscious of His work and His destiny as a Paul or a John the Baptist. Many and many an individual as he looks into himself and looks into his world is conscious in ways he might not care to state of the difference between himself and others, conscious too if he be a religious man of the obligations involved in that very difference, nor less conscious is he of the striving with events at Ephesus that will almost inevitably be his lot. Something like this seems to lie on the surface, for instance, of the book of Jeremiah. It is this sense of the contrast between the ideal and the actual, the Saviour and the world to be saved, that inspired Isaiah's wonderful portrayal of the suffering servant. Jesus doubtless knew and knew of John as John of Jesus and then there is sufficient evidence in the gospels that He had fed deeply on the Old Testament scriptures and especially on the Messianic sections. He is conscious of a Father so holy that not even the legitimate business of life must be allowed to come between Him and His children-let alone sin-and so loving that not a sparrow falls to the ground unheeded. It is life to know this and to live this. All the sin He has seen in Nazareth or elsewhere is really want of harmony with the holy Father. Deeper and deeper is the urgency upon Him to make all men see His Father. He has come to earth for this. This is His destiny. He can none else. This is the meaning of John's and His mysterious births and preparation; this the meaning of the contrast others had long seen and He must have long felt between Him and the other sons of men. When John's hour struck, His struck too. He does not argue about it, He knows it. He knows too from the first, it would seem, as clearly as Isaiah that the mission will be costly. Before He built His city He sat down and reckoned out the cost; before He went to war this Prince was aware of the strength of the forces opposed.

As He comes to Jordan with the mission of the Father burning in His bones He realises that the only way to make men see what He sees, to be able to say to them with any meaning my Father is your Father, is to become a Brother to them all. It will not be possible again for Him in the old sense to have brother or sister or mother. He must identify Himself with all men-the bad as well as the good, the sick as well as the whole. That seems to be the meaning of His selfabasement and of the necessity of His fulfilling all righteousness as He is baptised of John in Jordan. What John has said about Him is true but what Jesus does is necessary. He must become of no reputation, publicly give His good name away as so often He did afterwards when He sat in sinners' houses and ate and drank at their feasts. He stands in Jordan a penitent with the penitents although the one who pours the water over Him is not fit to loose the latchet of His shoe but until men know their Brother they can never know their Father. He loves above all else to call Himself the Son of Man for so He is like unto His brethren. Was the baptism a revelation to John of more things than Christ's messiahship? It is immediately afterwards that John bears witness, one gospel tells us, "Behold the Lamb of God who taketh away the sin of the world." Had that act of humiliation and identification with sinful men placed a new emphasis on those prophetical scriptures on which John's thought was modelled and his life based? We can hardly say with any certainty but it is well not to set aside such a statement at such a time too lightly and easily as an anachronism.

The approving voice from heaven is very significant if taken in conjunction with the two other occasions when the same sign is recorded. It is after the transfiguration, the time when thoughts of death and suffering were filling His mind, the time after which He is reported as telling plainly to the disciples the things He must endure, that the second voice from heaven is heard. Again it is in John xii when the coming of the Greeks so strangely stirred Him, that His soul seemed to be passing through a sort of earlier Gethsemane and He uttered that tragic and wonderful word about the corn of wheat, that the third voice comes. Each seems to be uttered at a time when His spirit is in the flames of anticipation of vicarious suffering and the later voices at least lend force to the view that in the Jordan something of self-abnegation had taken

place that was in its way as vital to His task as the death to which He looked forward,—was in fact of one piece with that death an identification of Himself with sinful men.

It is an act of utter and costly submission to the divine will such as this that brings any man close to reality. If there be a Father in heaven, if this Son be right in His thought and in His method, if that Father has any approval and any gift to give or any power to give it such a moment is surely the psychological one. It is fitting that here and now there falls upon Him the Holy Spirit in power and in illumination. Had nothing happened at the moment that the Son took up this task that He believed the Father had at this hour given Him to do we should have been inclined to say that nothing was able to happen. Yet there is no argument but the argument from silence to make us feel that in the spirit-filled consciousness there was anything essentially new. His Father became more real to Him and His task more real too. He is conscious of new powers as the apostles were after Pentecost and conscious more than ever of the issues involved. What may have been the mere outline picture in the mind of the Carpenter of Nazareth now one is fain to believe takes on more definite shape. The details involved stand out; colour, light, and shade are added to the picture. He is driven by the experience away from the haunts of men. He must think His mission out and all that it involves in the light of this illuminating spirit. So busy is He about the kingdom of His Father that He literally forgets His food and for forty days of which we know no definite thing all that the prophets have said about the Christ and all that He Himself has ever dreamed or thought comes to fruition and to settled purpose. It is summarised for us by the Master Himself. This brotherhood with men is not to take the shape of feeding them, much less of dazzling them with the supernatural displays of the prophets to be seen of men, and still less of pandering to them and humoring any or all their faults and failings. It is to be freeing of the captive, eyes to the blind, and a preaching of good tidings to the poor. Yet it is to be costly—as costly as that first act of humiliation. There is no easy road to the accomplishment of His purpose. The shadow of the cross lies athwart the temptation in the wilderness. If it had not there would have been no temptation. He is to endure the contention of sinners against Himself. He learnt that long ago in Nazareth as any earnest man in this

wicked world must have learned it but in the wilderness the consciousness is painfully clear. It is this that makes the temptation, temptation. He has to enter a strait gate and leave the crowded road. The temptation at least means this that He knew He was the promised King and that He knew the path to the Kingdom was hard. We may go further and say that whatever meaning the fifty-third of Isaiah may have had for the Boy and the Youth, it forms a fitting theme for meditation along with other scriptures during those forty days. The wilderness days were a sort of Gethsemane. If they mean anything they mean real struggle, struggle it may well be of Aesh and blood against those darker pictures of the prophets that He knew were the true path for the Saviour. How clearly He saw all that was involved we do not know but the scripture statements would lead us to suppose that there were limits to His vision. Just as the Holy Spirit's baptism seemed to bring into greater distinctness the consciousness already innate it may well be that the work was not finished at once but that God by time and experience brought Him only later to the full and detailed realisation of everything involved. Nevertheless we are not fair to the scriptures if we underrate what that temptation must have meant. Nor is it of the necessity of the case to think that one who had passed through all that temptation could not at the beginning of His ministry have said the things to Nicodemus which He is reported to have said about Himself and His place in the world.

We believe the four gospels agree in representing Him at this time as fully conscious that He was Messiah and that the way was to be hard, hard, if he believed Isaiah, even unto death. We believe that the four gospels also represent the man who came from Galilee as possessed of this same consciousness though not of necessity with the same clearness and intensity. The baptism deepened His convictions; it did not make them.

(To be continued.)

The Mohammedans in China

[The following article was written by Archimandrite Palladius of the Russian Mission, Peking, in 1866 and was translated from Russian into English by Miss C. Figourovsky and the writer of this introduction. The Archimandrite was a man of great ability and learning, and it is to be regretted that he did not leave behind him in the way of books a larger record of his investigations.

There are several statements that are subject to correction in view of what we have learned since this treatise was written. Four millions is too small a number to allow for the Moslem population of China. Since 1866 it has been possible to get more information on this point than the Archiman-drite had

The number of mosques in Peking is also incorrect. In the northern city there are sixteen, in the southern city there are six, and in the immediate suburbs, counted in the Peking district, there are ten, making a total for Peking of thirty-two. C. I. OGILVIE.]

HE Mohammedans, inhabiting the interior of China, are known among the Chinese as the Hui Hui or Hui Tzu and their religion is called the Hui Chiao, which signifies the prohibition of pork and wine. The name of Hui Hui was originally applied to the people living in Eastern Turkey with whom China had for a long time frequent intercourse. Why the Mohammedans were called by this name it is not known, probably the first representatives of Islam came to China from Eastern Turkey, and it became a Chinese custom to call all foreigners from the West Hui Hui, who professed the Mohammedan religion.

The Chinese historians with their slight knowledge of Western History refer to the first coming of the Mohammedan religion in the 6th century A.D. The Mohammedans have not failed to take advantage of this error. Being offended to find that the history of the T'ang Dynasty described several religions such as Christianity, Manichaeism (Persian religion), Mazdaism, etc., but mentioned nothing about their own, they wrote many books on the Mohammedan religion which are full of anachronisms.

One book speaks of an embassy sent in 587 by the Chinese Emperor to Arabia with an invitation to Mahomet to come to China. He refused but sent his portrait instead. It was destroyed by the Chinese Emperor later on in fear that the Chinese might adopt his religion.

Another book relates that in the ancient capital of China a monument was erected for Mohammedanism in 742. It was discovered afterwards that the monument pointed to the first appearance of the Mohammedan religion during the Sui dynasty between 581 and 600 years.

A belief has currency among the Mohammedans that in 628 the Chinese Emperor sent embassies to all Mohammedan countries and that these embassies brought back with them one learned Mohammedan together with 3,000 Hui Huis, who were supposed to have established the Mohammedan religion in China.

It is more likely, however, that the first acquaintance which the Chinese made with the Mohammedans was during the Sung dynasty in the roth century, when they traded with them by the Indian Ocean. To this may be added that in the 11th century there appeared in China a descendant of Mahomet, a Bokharian landlord, who emigrated from his country together with his relatives, escaping from the dangers which arose in Mavarenak. In the 12th century a regiment of Persian shooters who professed the Mohammedan religion served in the house of Ginsef in Northern China.

The most important cause which brought the Chinese in contact with the Mohammedans was Gengis Khan's conquest. It opened a way of communication between China and Central Asia; this led to the emigration of many families of the Mohammedan profession from Syria, Irania, and Turkey. Being well educated and owing to their knowledge of industry they occupied high posts of honour in China, such as governors of the Chinese provinces.

The fall of the house of Gengis Khan made some changes in the situation, and although the Mohammedans still remained in China they did not enjoy their former privileges, as foreigners were now looked upon as traitors. Displeased with the customs of the Chinese who ate pork and drank wine, the Mohammedans formed communities by themselves and zeal-

ously observed all the rites of their religion.

The Chinese often speak of the Mohammedans as the Tartars. The Tartars are quite a different race, however, being descended from Tourks who lived in Mongolia. There is also a difference in appearance between the Tartars and Mohammedans. The Mohammedans are taller and clean in their habits, while the Tartars are shorter and are filthy in their habits. The Mohammedans call them Blackbones in contempt.

The Mohammedans distinguished themselves not only as scientific and learned men but also as brave men who were capable of resisting their enemies.

The last descendant of the Ming dynasty being persecuted by the Manchus fled to the North-Western part of China which is thickly inhabited by the Mohammedans. They received him kindly and rose in revolt against the Manchus, giving them no end of trouble.

Seeing that it was difficult to subdue the Mohammedans the Manchus stopped persecuting them and held them in some respect. Thus when the Chinese statesmen demanded the abolition of mosques and Mohammedan books the Manchus refused in fear of another revolt.

The Mohammedans possessed a small colony situated in N. W. part of China during the Mongolian dynasty, and they had their own government, and were represented at court by a rich official. They were divided into twelve tribes, each tribe being ruled by a priest. The priests in their turn were ruled by head priests. It happened that one of the priests after travelling in the West brought back with him a new custom of reading the Mohammedan prayers,—that is, the prayers were to be said aloud accompanied by dancing. His followers were to wear white dresses. This new custom led to disputes and quarrels. The Manchus who were near by mingled in the quarrel, taking the side of the opposite party. They imprisoned the reformer. Outraged by this process his followers rose against the Manchus, killing many of them. They then set off to deliver their master and meeting a regiment of soldiers on the way they cut them barbarously to pieces.

After besieging the town of Ho Chou they destroyed its garrison, and, supplying themselves with gun-powder, they advanced on Lan Chou.

On hearing the news the Government at once despatched troops under General Kwei who drove the Mohammedans to the Yellow River. There they shut themselves in a Chinese temple. After suffering the hardships of the siege they ended the revolt by laying down their lives with a noble struggle. In order to avoid trouble the Government forbade the Chinese Mohammedans to travel to the Western countries, lest they should acquire new customs. There was also to be no construction of mosques, no entrance of foreign mullahs (priests) to China, and no Mohammedan rulers over the tribes. For some time after this trouble the Mohammedans lived peacefully although their fellow-believers in Turkestan rose against the Manchus.

But in the last years of the 18th century they were displeased at the proceedings of the Manchu functionaries. The latter laid heavy taxes on the Mohammedans and sometimes when they invited them to dinner served pork and wine. If the Mohammedans refused to partake of both they had to pay large sums of money. The Mohammedans who were of a quick temperament fought with their opponents. In one of these revolts they wanted to fortify themselves in the fortress of Tung Kwan, which served as the entrance from the western provinces into the interior provinces, but they were driven from this point, and retired to Kansu, where other Mohammedans were waiting for them. On their way to this town they burnt towns and villages, cruelly putting the inhabitants to death.

As it has been already mentioned, the Mohammedans were learned men, and they wrote many books on Mohammedanism. Thus in the 17th century there appeared an edition written in Chinese, explaining the dogmas of the Mohammedan religion and its superiority over the Chinese religion. In 1642 appeared a book written by Wang Tai Yü, who compared the teachings of Islam and Confucius. Another was published in the 17th century composed by Ma Ch'i. On hearing that the Emperor K'ang Hsi took an interest in the Mohammedan religion he went to Peking and after spending 35 years in writing the book he presented it to his Majesty. In it the statement was made that the key to all the mysteries of the Chinese monuments could only be found in the Koran. Hoping to obtain the learned degree which is given only to the descendant of Confucius, he composed another book in which he told the Emperor that he was descended from Mahomet. Both of these books failed to procure the degree and the author left Peking with bitter tears.

Liu Chih, the well known Mohammedan author, composed many books during the 18th century on Mohammedan philosophy, and also a biography of Mahomet. He is much esteemed by the Mohammedans and looked upon as an apostle of the Mohammedan religion. It is said that he read in eight years all the books of Confucius, in six all the Mohammedan compositions, in three years the books of Buddha, and in one year he read 137 books written by Europeans (translated into Chinese). He also travelled through China to find books on the Russian religion.

The author Ch'in Pei Kao, who served for some time as an interpreter, wrote a book on the significance of the Mohammedan religion and refuted the statements of the Chinese on this subject.

There are four millions of Mohammedans in China and they live in the north-west and trade mostly with the Mongolians in horses and cattle. There are no big firms among the Mohammedans like among the Chinese. In Shansi they grow opium, in other places they grow rhubarb. They live in communities near mosques and mix little with the Chinese for fear of defiling themselves with the food which the Chinese use.

There are also sects among the Mohammedans. Some of them follow the teaching of Sunni (Traditions) like the Persians do, others observe the rites of Hanifi, a Mohammedan reformer. His new custom consisted of pouring not sprinkling the water on the worshipper. Several arguments arose among the Mohammedans with regard to the lunar calendar, the taking of slippers off before prayers, and the sign which is made during prayers. Some of them lifted one finger, meaning there is one God, while others lifted three, and this led to disputes and quarrels. The quarrels soon ended, for a mullah came from Bokhara and abolished the custom.

The mosques are called Li-pai-ssu in Chinese, meaning the place of worship. They are built from east to west, having the direction towards Mecca. In China the mosques have no minarets, but instead have a pavilion built for the observation of the new moon, and on the top of the temple there is a big golden ball, instead of the Turkish crescent. Near these mosques schools are erected which are sometimes used as the washing rooms before the Mohammedan prayers. There are altogether 13 mosques in Peking, and the author of this article has visited several of them. On his first visit he was conducted to a neat room where on a tiger's skin sat a young man teaching a boy, evidently his son. He was a Mohammedan priest, and he received the writer kindly, asking many questions about Europe. On calling afterwards at the Russian Mission he was eager to show his knowledge about Christianity, telling the author all the ideas which they entertained about Christ and his teaching.

Another mosque which the author saw was constructed according to Chinese architecture, containing several partitions with wooden pilasters, and having a lamp hanging in the

middle of the temple, and a platform raised just underneath it. On the western side the sanctuary was divided by a low balustrade, having its wall decorated with Arabic writing, texts from the Koran. In the porch stood a table on which lay a small tablet of wood with carved writing, "Long live the King," and near it stood a candlestick with unlighted candles.

The priest knew Arabic and Persian, both languages being taught in the Mohammedan schools. But the Mohammedans living in China have a poor pronunciation of Arabic sounds. They pronounce 1 instead of r and h for guttural sounds. Near the mosques libraries are also to be found in which are kept many Arabic and Persian books. Some of these books were lost during the persecution of Mohammedans by the Manchus.

The houses of the Ahungs (Mohammedan priests) are decorated with texts from the Koran, and in some there are maps showing the roads from China to Arabia. When pilgrimages became difficult to make the Ahungs established a yearly sacrifice and daily services in the mosques.

The Ahung likewise perform the chief ceremonies connected with the Mohammedan family life. They christen the baby on the third day, during which ceremony the Ahung blows three times at the baby and then gives him some Mohammedan name.

Little is known about the marriage service except that the Ahung makes a contract between the two parties, and the rest of the ceremony is carried on in Chinese style.

The funeral services are held with some pomp, though they differ little from the Chinese except in this, that instead of having music played before the coffin-bearers, they carry perfuming pans. The coffins are not bought but are supplied by the mosque. The body is wrapped in a sheet and buried in a grave hollowed out in the ground. The body is not laid flat but made to lie having its face turned towards Mecca.

The Mohammedans living in China have gradually adopted the customs of the Chinese. The Mohammedan women bind their feet from infancy while the men wear the same costume, with the exception of boots. Instead of boots they wear shoes which can be taken off when entering the mosque. Their shoes are made from morocco leather, which is the chief manufacture of Mohammedan countries. Besides performing the duties mentioned above, the Ahungs keep strict

account of the calendar, each holiday being marked differently, and the beginning of each year on a yellow leaf. The Ahungs also travel from place to place encouraging the communities and helping the poor. They forbid the Mohammedans living in China to smoke although in other Mohammedan countries tobacco is much used. The Mohammedan women do not go to the mosques except on fasting days. On the whole the Mohammedans are brave, intelligent, and strict in their ways.

The Evangelization of Honan

MURDOCH MACKENZIE

ANY of the Honanese speak of the province as the centre of the Middle Kingdom. To the student of Chinese origins it is of interest as being probably connected with the arrival and location of many of the earliest Chinese settlers. The capital of China has frequently been located in Honan. The primitive religion of China, whatever it was, must have been practised by its people. Buddhism was introduced from India into western Honan early in the Christian era. A Jewish colony has been settled in Kaifeng for many centuries. The founder of the Taoist religion was a native of south Honan. Confucius travelled in the province and his system of truth has been deeply rooted in the scholarly and popular mind. Mohammedanism has had its followers in some sections, and the Roman Catholic Church has been for centuries established in parts of north Honan. The province is densely populated by people who regard themselves as pure Chinese, speaking the Mandarin language, and with few immigrants from other parts of China among them. of Honan is fertile. Coal and iron are found in abundance. Waterways have been used in past ages, and the Peking-Hankow Railway now traverses the province from north to south. The province and its people thus appeal to more than one order of mind, and present materials for most varied, extensive, historic, religious, social, and economic studies.

The population of Honan has been estimated at 25,600,000. To the worker for Christ these figures are full of the most suggestive significance. Let a man believe what he chooses regarding any or all of the religions which have been, and are, believed in and practised by the Honanese, and on

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that subject there is admittedly room for great diversity of opinion, it requires but a slight knowledge of the Honanese to be assured that all these religions have thus far left much to be desired. The God revealed by Jesus Christ is not known by the people. Jesus the Saviour of mankind has not been made known to them. The way of salvation through Him has not been proclaimed. It is no exaggeration to say that the overwhelming majority of the people of Honan are living "without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world." They are among the "all people" to whom Christ commanded His Gospel to be preached. God wills that they should be evangelized. Each Christian society now represented by its agents in Honan sent these workers to Honan for the express purpose of evangelizing the people. All in Honan require the Gospel. There is a Gospel from God for all in Honan. The Christ of God is able to save even to the uttermost in Honan as He has done in other lands. It is incumbent on his followers to give to the Honanese, without any exception, an opportunity of knowing regarding Christ, of knowing that they are invited to believe in Him, that He can do for them what none but Himself can, and that without Him they will miss some of life's highest privileges in this world, and pass hence without any certain hope for that life which lies beyond the narrow veil dividing time from eternity. There is no controversy among Christ's followers regarding the truth of all the main statements in this paragraph. Those of us who have for many long years laboured among Honan's multitudes know by experience that what Scripture asserted as true of unevangelized men of old is true of the same classes in Honan to-day. Much else may have changed. Human nature still remains the same.

Protestant pioneer missionary efforts in Honan began almost half a century ago. Bible colporteurs and agents of some missionary societies had the honour of initiating, fostering, and extending, both occasional and more regular work. Evangelization by resident missionaries within the province dates from 1884. The occupation was so slow that, in 1900, only three societies had their agents at work. The progress during the past fifteen years has been steadily increasing so that at present 18 societies, with a staff of 336 missionaries, comprising 85 ordained ministers, 24 physicians, 33 lay

workers, 194 ladies (married and single) are engaged in the evangelization of Honan. The distribution of these has not been quite equal but they are working from fifty different centres scattered all over the province. True, the question may be, and is often asked, what is such a small force of workers among such an immense population, but it is an immense advance on anything done hitherto, and is but the beginning of better times soon to come. Those who have been privileged to see the beginning of the Gospel of Jesus Christ in Honan thank God and take courage. Great difficulties have been overcome, gigantic obstacles have been removed, inveterate prejudices have been lived down, working centres have been secured and retained, Gospel seed has been sown over wide areas, multitudes have listened to Christian truth, hundreds of thousands of patients have been treated, the foundations of the Christian Church have been securely laid, and Christ is a blessed reality in life and death to ever increasing numbers of the Honanese. It is the day of small things even now but that day is not to be despised. Coming generations of Christian workers will carry forward to its true consummation the work yet to be done ere the entire Province of Honan will be evangelized.

The coming of the railway has greatly increased the facilities of travel, intercourse, and evangelization in Honan. It has done much to make this province better known to the outside world, and very much in bringing together the workers connected with the various organizations. The summer resort on Chikungshan has not only given needed bodily rest and refreshment to many Christian workers, but has also furnished wonderful opportunities for Bible study, hearing of addresses from recognized experts in many departments of Christian service, holding of helpful intercourse between members of various missions, and broadening as well as deepening the mental and spiritual horizons of the workers. Hundreds of God's dear children have been on the hill top with Him, and have gone down to the plain filled with fresh zeal, more sanctified enthusiasm, greater love for the Father in Heaven, and more love for sisters and brethren of His world-wide family. One of the decided advantages of such opportunities is that Christians come to know how and where the Great Master has been using the scattered members of His mystical body. They knew before that they were one in Christ, but they came to learn afresh what it meant to be one in Him for the world that is yet out of Him. If they have not come to have all things in common, they see as never before how much they have in common, and the sight leaves lessons not to be forgotten. Whatever increases the reality of the communion of saints is a boon to Christ's cause and confers lasting benefits on His redeemed.

Christian churches and societies in the home lands send out workers to preach Christ to the Chinese, to reproduce the main features of the organizations sending out the labourers, and to build up the Christian cause. It is but natural that those coming out should be expected to be loyal to the churches to which they belong, which bodies support them not only financially but also sympathetically and prayerfully. Experience on the mission field, however, presents additional, and, occasionally at least, somewhat diverging points of view. The conditions in Honan differ radically from those at home. There is less need for emphasizing those aspects of Divine truth on which Christians differ, and more need of accentuating the fundamental verities of our common Christianity. Many discover on the mission field, what was true before they came, and in a way believed by them, that the love of God is broader than the measures of men's minds, that the heart of the Eternal is most wonderfully kind, and so see much to commend where little was seen earlier, and feel drawn to sisters and brothers of other bodies than their own as they had not done at home. Those who thus felt rejoiced when a Honan branch of the Federation Council was formed in 1907. gave them an opportunity of being associated with many societies in closer intercourse than had hitherto been known. The Council had also an intensely practical aim, and during the four years of its existence amply justified the intentions of its promoters. A fresh study of the needs of the entire province was recommended. Occupied and neglected sections of Honan were clearly pointed out. A Mission Map and Directory of the Province were prepared. Societies willing to avail themselves of the Council's good offices were invited to do so. Efforts were made to lessen any friction which arose over the occupation of coveted mission fields. Evangelistic campaigns, to be taken part in by members of various missions, were encouraged. Annual meetings were held at centres occupied by the Baptist, China Inland, and Presbyterian Missions. At these gatherings representative men of some missions spoke authoritatively and persuasively on the distinctive principles of their respective churches, with a view to promoting a mutually better understanding of, and more Christian sympathy among, all the churches composing the Council. Comity and co-operation were not simply believed in and expounded theoretically, but practical expression given to both in methods calculated to further the Master's cause. It was matter of deep regret to some that the troubled times incidental to the Revolution of 1911 led to the discontinuance of the Council and its work.

The Honan Evangelistic Forward Movement promises meantime to serve itself heir to, and carry forward under a new name, some at least of the best ideas and methods of the Federation Council. Its motto is "To every man his work." Its aim is "To reach all in Honan with the Gospel during the next five years, and to try and get every Christian to learn to read during this period." Under the auspices of this Movement the Week of Simultaneous Evangelism was conducted by many Missions in Honan, with most encouraging results last year, and probably an even larger number will have participated in the special effort put forth early in February of this year. This week has been so helpful already to some Missions that its promoters feel warranted in commending it to all who have not yet seen their way to taking part in it. Unless entirely mistaken in their estimate of its possibilities the responsible leaders of this special form of effort see in it the promise and potency of very great spiritual uplift and blessing to Christ's cause in Honan.

It has not been possible to deal in any detail with the many-sided activities of the Christian Church in Honan. That would require an article solely devoted to the consideration of methods of evangelism, educational institutions and their influence and results, dispensaries and hospitals with the varied and richly blessed work done in connection with these, special campaigns and efforts to reach hitherto unreached classes, contrasted methods of different missions and results attained, and many other subjects full of deepest interest to students of contemporary evangelism in Honan province. The aim has been rather to set forth in outline the spirit, aims, and some of the methods made use of by those called to the work of evangelism all over Honan. A real beginning has

been made, but it remains true that there remains very much land still to be possessed, very much work to be done, very many prayers to be offered, much faith to be exercised, many workers to be called and equipped of God, and a much larger variety of methods to be employed, ere Honan is evangelized, and each one of its myriads has heard enough Christian truth to make it possible for that one to see the way of salvation, and to know that God is calling for faith in His Son on the part of each person in this province. The lines of further advance, however, may also surely be indicated.

The evangelization of Honan is an ideal which Christian workers desire to see actualized. God's resources are equal to all the demands which such a work will make on these. The work can and should be done. Some of the lines of study indicated in the opening sentences of this article appeal strongly to particular workers, and they would like to take time to follow these up. Faithfulness to the Master, and loyal carrying out of His commands, leave them with no opportunities for following these, however interesting or even instructive they might prove. The societies already engaged in evangelizing Honan will doubtless send more workers as fresh appeals are made to them. It is altogether likely that other bodies, not yet represented in this province, will have the spiritually destitute needs of the Honanese laid heavily on their hearts, and be moved to make efforts to send the Gospel to the people. Obsolete and resultless methods will be abandoned, and give place to those which promise greater fruitfulness. Honan itself will in course of time produce hosts of men and women, born evangelists, and in God's time and way sent out into His vineyard. The pregnant future may have wonderful revelations of the Divine presence and power, and the workings of God's omnipotent Spirit in the lives of the people of Honan. These it will be given, it may be, to later generations of workers to share in and rejoice with the Master. the men and women of to-day the call is clear and unmistakeable. They are to do what lies in their power to evangelize Honan in this generation. And it is within their power unitedly and perseveringly, prayerfully and under the impulse of the Divine Spirit, to bring the evangelization of Honan appreciably nearer full realization than many of us seriously imagine at the present time. A glance at some of the needs may fittingly close this article.

If all Christian workers in Honan are assured that it is God's desire to see Honan evangelized important results will follow that conviction. The evangelization will then be taken even more seriously to heart than it now is by many. The God who wills to have the work done will respond to the prayer of faith for its accomplishment. Very remarkable discoveries in the natural world are rewarding faithful and expectant students in our time. Are these worthy of being compared with what God has promised to do for those who take His promises at their full value, believe them as true, act on them, and in certain assurance of their fulfilment wait daily on Jehovah?

God has given His Spirit and has not witheld Him. It has been given to some men in China and other lands to know fully what God wills to do in and by men and women fully surrendered to Him, filled with His Spirit, and honouring that blessed and gracious Comforter continually. What might not happen were it the holy ambition of each worker in each mission in Honan to receive from God, that it may be used solely for God, all that He by the indwelling of the Divine Spirit wills to see His redeemed achieve in Honan for Him?

There are large numbers of men in Honan who do not attend Gospel preaching in church or chapel, in hall or in the open air. For them special services will be organized. Efforts have already been put forth in that direction. These will increase in number and variety in coming days. There must be no unreached or unevangelized masses or classes. God's Christ is indispensable for all men and women who seek to live the highest type of life possible to them on earth. The noblest life spent apart from Him will become nobler still as He gets the place which He alone is worthy of receiving in that life. The conviction that He is God's Christ for every man should impel all who are His to varied methods of making known to all His unsearchable riches. The Church's spiritual resources in Christ Jesus have not yet been drawn on quite fully. As they are there are revelations in store for those drawing upon these.

Intra-mission efforts and campaigns have been made and held in the past. Inter-mission campaigns will doubtless become common in the not distant future. The constantly accumulating wealth of experience in life and labour of many workers will be placed at the disposal of other sections and branches of the Church than their own. In this way all that

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God has done in and by His servants will become the common property of the whole Church of Christ.

Honan is not to be evangelized by Christians from abroad. The great work of evangelizing its myriads of human beings must be done by its own redeemed. God has already called ont into His service in this province some mighty men. His men for the work of evangelization will be discovered as the Church waits in prayerful expectation at His throne of grace. When the world's greatest Missionary saw the multitudes as sheep without a shepherd in Palestine His command was to pray the Lord of the harvest to send forth labourers into His harvest. They will be forthcoming as His commands are obeyed.

There are unsolved problems in abundance confronting the Christian forces in Honan. The proper solution of these will tax all the wisdom which the entire Christian Church in Honan possesses in its wisest and sanest members. solution of some of them a few are giving much attention. a larger degree than hitherto the missions should draw on the accumulating stock of knowledge and experience, that some at least of the largest problems may be solved according to the

clearest light yet vouchsafed to God's servants.

We are living and labouring for the Church of Christ that is to be in Honan. It may not be built after the precise nattern of any existing Christian body now in the province. It is before us now merely as a worthy ideal. Each mission is contributing its own quota in harmony with its measure of light and conviction. The completed structure will surpass the highest ideal of the most sanguine labourer who has wrought for that consummation. Increased emphasis will be laid on what Christians have in common. Frank recognition of divergences, convictions, and seemingly opposing points of view, will be cordially conceded. The Christ will work in His servants in His own way for the building up of the Church which is His body in Honan Province. Exalting that Christ in our lives and labours, concentrating all our God-given energies on the work assigned us, co-operating harmoniously with all who manifest in lesser or fuller degree His spirit, and consecrated by a fuller baptism of that Spirit which He promised, we pray and work in a great variety of ways for the coming of the day when the evangelization of Honan will be an accomplished fact. May God in love and mercy hasten the coming of that day.

Christian Literature in Chinese.

A Symposium

T is of great importance that we have text-books on the Bible suitable for use in modern schools, just as the Commercial Press has on general subjects.

Difficult parts of the Bible should be explained in a way to meet the educated mind.

TSAI LIEN FU, Editor Hsin Min Pao, Shanghai.

Much interest would be aroused by a fresh translation or preferably paraphrase of the Old and New Testaments, in a style adapted to the modern mind.

Books giving proof which science offers to the truth of Christianity would not only be of interest to the modern student class but would also increase the efficiency of the preachers.

TSAI SHIN CHIH, Pastor Moore Memorial Church, Shanghai.

- (1) A really good commentary on the Bible is greatly needed. Not that we have no commentaries; but they explain what does not require explanation and fail to explain what needs explanation. So great a religion without an adequate commentary—is not this cause for shame? Commentaries should be very much like those of Chinese classics.
- (2) Good Church History. What we have is often partisan and poorly done. We need a complete and fair history like Szu Ha Ch'ien's.
- (3) Bible study text-books, graded and adapted to primary, middle school, and high school use. Greatly needed.

YANG HAI FENG, Professor Baptist Theological Seminary, Canton.

China is suffering badly to-day not so much from polytheism and superstition as from atheism. Polytheism is comparatively easy to combat, but the poison of atheism is difficult to eradicate. Mr. Yen's famous translations of Huxley and Spenser have led many astray.

The same West that produced these scientists has developed Christianity. Surely it can also supply the antidote. Simple catechisms on the relation of science and philosophy to Christianity are greatly needed and would be widely read.

Books on Bible study are much needed, like those which Mr. H. L. Zia so well began. Alas, he died too soon. Others should take up his work and follow his method in doing so.

Doctrinal books along the following lines have been much on my mind, and I only wish I might have leisure to help in their preparation:

(1) The study of man himself, his nature, his sin, his failures, and the penalty that is his due.

(2) Repentance: man's longing for it but inability to attain to it alone.

(3) The Saviour: who He is and how to trust Him.

(4) Salvation: the great hope.

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We should also have a book dealing with present-day problems.

We need much literature that is sound and strong to help in developing the spiritual life.

CHANG CHU LING, L. M. S. Pastor, Hongkong.

I have no suggestions on books to be translated or adapted from foreign languages, for I am not sufficiently familiar with any foreign language. I have strong convictions, however, on what subjects call for the preparation of original literature adapted to Chinese conditions and thought, and would mention in particular the following:

On the relation of Christianity to other religions, such as Confucianism, Buddhism, Taoism, and Mohammedanism.

On Christianity and new thought.

On Christianity and woman.

On the history of sacrifices.

On ancestral worship.

On secondary wives.

On Chinese social problems.

On the mistakes of Chinese history.

On the Bible and atheism.

On theism, as contrasted with polytheism and atheism.

CHANG WEN KAI, Editor, Hongkong.

I would recommend the preparation of books on the following subjects:

(1) Fiction of social and moral value.

(2) Biographies of men of character, both foreign and Chinese.

(3) Books on individual social service.

- (4) Books on organized social service.
- (5) Books on the mission of the Church and the Y. M. C. A.
- (6) Books showing the bearing of the new learning on the moral sanctions and ethical standards of the past.
- (7) Books explaining future punishment.

CHU PEI HO, Y. M. C. A. Secretary, Taiyuan, Shansi.

The ruling and scholar classes of China look upon Christianity somewhat as on a par with the philosophies of Yangtzu, Mencius, Buddha, and Laotzu, but as a long way below Confucianism. They look with suspicion upon the Christian propaganda because it seems to them to be one that is decidedly unfriendly towards Confucianism. We Christians have not had enough scholarship to produce anything which adequately sets forth the points of harmony between Confucianism and Christianity, and the difference between sage and God, between human relations and Godward obligations. Such a work is urgently needed.

We also need a work setting forth in brief form the lives of Chinese Christiaus of the military, official, and scholar class, with statistics on the progress of Christianity in China. It would be a valuable addition to have the same range of facts regarding influential men in western lands and the progress of Christianity there.

Hsu Pin, Military Surgeon, Chihli.

The most important literature for the Church to-day, in my opinion, is new translations or paraphrases of the Scriptures. Few of the educated classes enjoy reading the Bible in its present form. There should be a rearrangement of material covering the entire Biblical history, in two forms: (1) in the form of history after the style of Chinese histories and biographies, adapted to the educated classes; (2) in the form of simple paraphrase and story for the middle classes.

There is also needed a book giving the attitude of noted men of the West to Christianity, for distribution among the upper classes in China.

Also for something showing the difference between Christianity and other religions and the superiority of the former.

Also for books on the habits of the Christian life, such as the morning watch, private prayer, and Christian service.

WANG WAN DAI, M.D., Changchow.

After an introductory statement about literature as an index to men's real tastes and desires, Mr. Li mentions:

(1) Literature for all classes of society:

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- (a) Biographies of noted Chinese and Western characters:
- (b) Stories of the testimonies of great men to the truth of the Gospel.
- (c) Stories for the cultivation of the spiritual life.
- (d) Poetry and drama, emphasizing character, imparting knowledge, arousing courage, sacrifice, patriotism, etc.
- (2) Literature for middle and upper classes.
 - (a) To confute the arguments of atheists, materialists, optimists, etc.
 - (b) The testimonies to Christianity of Christian philosophers.
- 3) Literature for educated Christians:
 - (a) Dogmatic theology.
 - (b) General Church History.
 - (c) History of Christianity in China.

LI LU TE, Editor Hsin I Pao, Nieh Keu, Hupeh.

In my study of history I have been much impressed with the place of literature in the advancement of the race. Songs, proverbs, legends, and books on ceremonies have done much to shape civilization. Yu, Tang, Chou, and Confucius all left their imprint on future generations by their writings. In fact literature has come to be the distinctive product of Chinese civilization as well as its secret. The fall of the Manchu dynasty, the rise of the Republic of China, the spread of Buddhism from India, the outreach of Mohammedanism from obscure Arabia are all accounted for by the fact that the forces of the able writer were at work.

With Christianity it is different. Is this because the principles of Christianity are not compatible with the findings of evolution? Or is it because there is no power in Christianity to transform society? We cannot for a moment admit these to be the real reasons, nor do those who are not Christians charge Christianity's comparative failure to these reasons. Why is it that although Christianity has power enough to press into the farthest places in the interior, to transform men's hearts, to establish hospitals, to open schools, to promote patriotism, it cannot be satisfactorily investigated by the educated classes? Is it not because there has been too little

use of the literary power of the Church to set forth the great thoughts of Christianity? Or may it not be that the power which has been applied has not been applied to good purpose, resulting in poor literature? The little good work that has been done is infinitesimal as compared with the size and population of China. It does not seem to me to be an overstate ment therefore to say that the reason for the comparative tardiness with which Christianity has spread in China is the fact that there has not been an adequate use made of Christian literature.

Previous translations of the Bible, for example, Proverbs, the Psalms, and Epistles, so far as both Christians and enquirers are concerned, cannot be said not to have their value. But those who are not Christians have found these translations entirely too labored to be able to understand them. Take also the Christian hymns. While those used in the schools are often of a fairly good quality, those used in the churches are often too colloquial and cheap to make them of value; an educated person cannot help feeling ashamed when he reads them. My first suggestion therefore is that in the future the controlling principle in translation work be to translate the thought, rather than the words and phrases of the book in question.

My second suggestion is that in the future the longer books be abbreviated, and the shorter tracts be printed together in collections, and that all printing be done in an attractive manner, and the books placed on sale with all reputable booksellers in the country, and not confined to purely Christian

book shops.

So far as purely religious books are concerned it would be impracticable to suggest that they all be retranslated. Men of literary experience, however, should be set apart to revise such existing books as are worth revising. The translations should be more or less eclectic in the method of selecting material. Only what is of real value to China should be translated, and that should be gathered from all available sources. The newly published résumé of the doctrines of Buddhism is so popular that people are struggling with one another to purchase copies before the edition is exhausted. The interest in the three great doctrines of Christianity—brotherhood, equality, and liberty—is surely as great as that in the doctrines of Buddhism, yet there is no one to prepare satisfactory literature on these

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more fundamental lines. My third thought then is that what we need to give attention to at the present time is the production of the needed Christian literature.

My fourth suggestion is that attention be given to the intellectual and religious needs of the various classes of people with whom we have to deal, and prepare literature adapted to the several grades. For example, the primary, intermediate, and higher schools standards of education might form a guide in part. We must have literature adapted to the needs of the various classes.

I feel that we ought not to assume that because a book is written in the colloquial style it is therefore simple. Simplicity is a characteristic of the thought as well as of the style. When Jesus dealt with Nicodemus, who was an educated man, he used simple style but profound thought. When He spoke to the woman at the well both thought and style were easily grasped. My fifth suggestion, therefore, is that we use a simple style with elementary thought for the poor and uneducated, but that for the educated we seek to express the deeper thoughts in a style that will be pleasing to the educated classes, and at the same time perfectly clear and intelligible.

It is comparatively easy for missionaries from abroad to learn to speak our language, but very difficult for them to learn to understand our literature. The method of translation which gives no power to the Chinese writer to control the order of thought or the manner of its expression is bound to result in a literature that is distinctly foreign in its flavor and therefore not always palatable. My sixth suggestion is that in the future so far as possible the translation work be done by those who are masters of both the original language and the Chinese literary style. Where foreigners have a contribution to make in translating works, they should give not a little freedom to their writers, and should take care that they have writers of real ability.

TSUI TUNG YUEH, formerly Editor of the San Francisco Chung Hsi Jih.

The Races and Languages of South China in their Relation to Evangelistic Work

J. H. FREEMAN, Chieng Mai, Siam

[In connection with this paper by Mr. Freeman it is encouraging to record that the Presbyterian Board of Missions has sanctioned the opening up of work among the Tai people of southwestern Yunnan by the Presbyterian Mission in Siam; the China Council of the Presbyterian Mission has also cordially approved of this action of the Board. It is hoped that work may soon be begun among this long-neglected people who are so readily accessible to the missionaries in Siam.—Ed. Chinese Recorder.]

ANY residents in North China are prone to look at the south from the standpoint of the Mandarin Chinese. If there be such a thing as a Chinese people or a Chinese language, the people in China whose written history goes back farthest, and whose language is spoken by more than two hundred millions, may claim to be typical. Still the standpoint of the south is as important from a missionary viewpoint as it has proved politically. Is there a language in South China that is a key to the situation there, as the Mandarin speech is in the north and west? To many it seems as if the south and southeast of China is a Babel of speech to which there is no master-key, a congeries of unrelated languages and dialects, that have no future save absorption into the main race and language of China.

It is true there are many tribes in the mountainous districts of the South which have little place in the history of the past, and who are to-day distinctly below the level of the civilization around them. Several of these, notably the Meos, the Christian missionary is lifting to a worth and dignity they have not known before; fresh proof that Christianity, not commerce, is the true hope of civilization. Yet these tribes are but islands in the sea of South China. Leaving them for the moment aside, is there any unity in the balance of the population? There certainly was a time two thousand years ago when practically all China south of the Yangtze and somewhat to the north of it was Tai territory. When gradual pressure from the Chinese on the north, beginning about the Christian era, led to Tai migrations which peopled Siam and the whole "hinterland" of Indo-China, did South China continue to be the home of the Tai race? Or did those who did not move southward become absorbed in the Chinese race? Two or three misconceptions must be cleared away ere we can

fairly answer that question. First, the Chinese never conquered southwestern China. The hordes of Kublai Khan coming from the west in the thirteenth century, overran Szechwan and Yunnan first, later all China. Only then, some six hundred years ago, did any effective union of southwest China with the north come into existence. It was the Mongols, not the Chinese, who overthrew the Tai kingdoms of the southwest. Second, the extent of Chinese authority and the number of real Chinese in the southwest is apt to be overestimated. Travellers see the town people, and fail to realize that the proportion of Chinese in the country districts is far less than in the towns. A Roman Catholic father who has lived many years in Kweichow Province says that practically all the farmers there are Tai (Chong Chia and Phoo Yuei are the local names), although most of them have adopted, at least in part, the Chinese costume, and many can speak Mandarin and pass as Chinese. However, very few speak Chinese in their homes or really understand it well. A third fact that must be kept in mind is that very few foreigners who have visited there can speak with them in their own tongue. By a Chinese-speaking foreigner, as by the Chinese, those who can not speak Chinese are apt to be classed merely as "aborigines," and practically no attempt has been made until recently to compare these non-Chinese dialects and find their relations. However, this has been done by the French in Tonkin, Laos, and Siam, with the result that a government commission expressed it as their conclusion that Tai speech, whether spoken in Freuch, Siamese, British, or Chinese territory, though written in at least four different alphabets, was essentially one language, and those who used the different dialects essentially one people. This is in entire agreement with the conviction of American missionaries in Siam. The French statement may be at some points rather too sweeping. On the other hand, farther linguistic and historical study is sure to declare that the Cantonese also, both in blood and in speech, are closer to the Tai of Siam and Tonkin and Yunnan, than they are to the Chinese of the north. culture is Chinese, but something like a third of their common speech is common also to the Tai of Siam.

Returning then to our first question: we answer that today, as was true two thousand, perhaps even four thousand, years ago, South China is the home of the Tai: Muang Tai "Land of the Free" as the Siamese fondly say. Quite

possibly not the Cantonese speech alone, but many other dialects of South China not usually recognized as Tai (or Shan as the English are wont to say) will be found to be more or less closely related to it. For instance, the writer met men who were called Hakka whose speech had many words he could understand. The fact of a common written character, rather than the identity of common speech, unifies North and West China, for there is wide variation in speech, perhaps as wide as the varieties of Tai speech in South China and Indo-China. Tai speech and nationality probably is not the key to South China in any such degree as is Mandarin in the north, because a common written character is wanting, if for no other reason. All Tai dialects, including Cantonese, can be well represented by either of the two written characters in use in Siam, but whether it is practicable to make the Tai speech and its very perfect phonetic alphabets the vehicle to spread the Gospel in South China, as the Mandarin is used in the north, is a fair question. What is beyond question from a missionary standpoint, is that we can not afford to ignore the wide prevalence of Tai speech and Tai blood in South China. As Mr. H. O. T. Burkwall, Agent of the British and Foreign Bible Society in Canton, has well expressed it, in order to evangelize the Tai in South China, we must have not Chinese missions with Tai work as a side issue, but distinctly Tai missions.

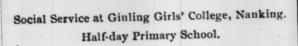
In speaking of their efforts to reach the "aborigines" near Lungchou in southern Kwangsi, whom we know to be Tai, Mrs. Worship says: (Alliance Tidings, September, 1916): "The. fact that they cannot speak Cantonese, and we can not converse with them in their vernacular, causes them to turn us away. In whole streets, and indeed whole villages near Lungchau, the women at least speak only their own tongue. They invariably turn us away. Yet these same people warmly welcomed Dr. Dodd, Mr. Vincent, and myself when we approached them through the medium of their own tongue, differing only dialectically from the speech we use in Siam." Mr. Oldfield of the same mission (C. and M. A.) found similar conditions in northern Kwangsi. Letters and reports from the C. I. M. in Kweichau and Yunnan tell the same story. A knowledge of the Tai vernacular certainly is the key to the evangelization of large sections in South China. For the evangelization of this people the Presbyterians have a peculiar responsibility.



Dramatics utilized in Hangchow Christian College to raise funds for flood relief.









EDUCATION APPLIED TO PRACTICAL NEEDS.

What the Church Expects of Preparatory Schools*

Rev. WILLIAM L. DEVRIES, D.D.

HE Church 'expects of her preparatory schools for boys that they give us a laity fully equipped for life, well founded in Christian principles, and loyal to the Church. It is a matter of fundamental importance that our church schools train for us a laity of this character, because the Church sorely needs them in her works of administration, of evangelization, of religious education, and of social service. Our Sunday schools cannot as a rule train the boys that go to our church schools, because in very large measure these boys have two or three homes (sometimes four) each year, and there can be no continuous or systematic instruction under such circumstances. Then, again, although our Sunday schools have made great strides within the last ten years, and some of them have become wonderfully efficient, yet many boys belong to parishes where opportunities for thorough and scientific religious instruction are not to be had. And, once more, many well-todo parents will not send their children to Sunday school, for fear of germs and infectious of various sorts.

It may be said that we must depend on home influences and instruction to equip our boys for church membership and the Christian life. As a matter of fact, very few homes exert such an influence as this in any definite way, and it may well be doubted whether there are many parents adequately equipped to instruct their children in Christian faith and practice. I suspect that there never have been many such parents in proportion to the whole body of believers in any period of church history. We are told of such a condition of things in former and happier generations, but a somewhat intimate reading of biography and church history leads me to think that the persons that make these claims are uninformed laudatores temporis peracti.

As for the years of undergraduate life that follow those of school, it is a fact only too evident that we cannot expect our young men to be trained in Christian principles and church loyalty in their university or college course.

In the next place, I wish to urge the importance of church schools training their pupils in Christian principles because

^{*}Reprinted from The Holy Cross Magazine.

this, in my judgment, is at once the best prophylactic and the best cure for vice. Christ, His religion and His service, active in the hearts and lives of our boys, is the only adequate means of preventing their falling into sins of impurity. In Him also is the only sure remedy for those who have fallen into such sins. Therefore, the work of our church schools in behalf of Christian instruction is essential to the continuance of pure morals and pure manners.

The present war shows the need of instilling principles into our men. It brings many strains to the soldiers in the trenches or the sailors at sea. Self-control is the first essential, if our men are not to lose their minds, or their heads, or their courage, or their character; and self-control is the product of a life nurtured and lived in obedience to God. At home, the men who, in positions small and great, are charged with various responsibilities for the conduct of the war, are subject to temptations which are perhaps not as hot and clamorous as those of the camp and the trenches, but yet are very subtle and powerful. Our manhood is not prepared and equipped to meet these strains as it should be, because in the generation now ending religious education has not been what it ought to have been.

Yet again, it is the opinion of statesmen, men of affairs, historians, and students of life that the period of reconstruction which will follow the war, when we enter upon a new era, and, we hope, a better world to live and work in, will be more difficult than the period of the war itself. That at least was the experience that we had in the South after the Civil War. And here is our great opportunity. The boys now in our schools can be trained to be the leaders in the coming age, and we must rise to the opportunity and the duty, and bring them to the love and service of the Master of us all, that they may be fully prepared to do their part for America and for democracy throughout the world.

My final and chief reason for asking that our church schools give foremost attention to the religious training of their pupils is the glory and nobility of a true Christian manhood. Every school master knows and is proud of instances of this in the alumni of his own school. To stir up your pure minds by way of remembrance, and to illustrate the glory and fineness of a complete manhood, I want to note a few instances out of my own personal experience which will be paralleled by many in yours.

First, I have in mind a graduate of Kent School, whom I met five or six years ago. Recently I was his guest in his rooms at a New England college, a few days before he left to drive an ambulance in France. He questioned me closely late into the night, about fundamental matters of religion, and about his own personal problems. At the end of our talk he asked me if I would pray for him regularly during his absence. I asked him what he would have me pray. The answer was: "That I may remain faithful in my belief and in my life, and be led to enter the priesthood if I survive the war."

Another instance. A boy from South Carolina, carefully trained in Christian principles, wrote his father a very fine letter the other day, from a church school in the South, asking permission at sixteen to enlist in the militia, asserting that he did not wish other fellows to protect his mother and sister

from the enemy, but to do his part himself.

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A freshman of seventeen in Johns Hopkins procured his father's and mother's consent to his enlistment in the Maryland Artillery, on the ground that his people had fought in the wars of 1776, 1812, 1861, and 1898, and the men of his family are now all in service. It would be a disgrace to him if he was the only one omitted. His mother was very much concerned The boy had been carefully trained in the at his youth. Christian Faith, and, like others already mentioned, is a communicant of the Church. It was arranged on the fourth of July, when I was visiting his sister, that I should see him alone. I said: "Charles, you have given yourself to the service of our country. You are at an age when many and legitimate pleasures are ahead of you-perhaps the most joyous age in a man's life—and you have a right to these things. You have given them all up by going into the army. Furthermore, you run the risk of losing your life, or, worse still, of being mutilated for life. I hope you have counted the cost of all these things." His answer was: "Doctor, this life here is such a small part of the whole of life, that it seems to me that it makes very little difference what happens to me during the next two or three years."

Another episode. One night, last month, I was in a group of young college men from different parts of the country and from four or five different colleges. We were discussing the unspeakable things that happen to men's bodies in the trenches. One of them (Cornell '15), an officer of engineers, in his day

a leader both in college activities and in his studies, and until the war a valued employee of one of our great engineering corporations, the son of a vestryman of a parish near New York City, and himself carefully reared in the Church, spoke out with firm conviction, as follows: "Well, for my part I am so sure that there is another life and that my body is not the whole of me that I do not care what is done with it after I am killed."

If our church schools could and would multiply such young laymen as these, the whole condition of the Church would be changed, and vastly for the better.

Now the chief agency in our church schools for producing a well-instructed Christian manhood is what is usually known as "Sacred Studies." Very often these classes are formal and dry as bone. They can and should be made vital. In other words, they should be used as a means of bringing each pupil into personal relation with our Lord as Friend and Master and Saviour. And the teaching must be often by informal methods, such as frequent discussion of living topics and the bearing of Christian teachings upon them. Often it will be necessary to throw over the lesson appointed for the day and give the whole period to ethical and religious questions that have come up in the class. There are schools where methods such as these have made the student body regard the Sacred Studies as the most interesting period of the whole week. This should be the case everywhere, and might be, if the right persons would take up the matter in the right way.

As for the subjects that should be taught, this is difficult to lay down because so many of the pupils in our church preparatory schools are under our care for only two or three years, and often come ignorant of the fundamental verities of religion. I would name the following as the most important topics which must in any event be taught, although I recognize that the list is brief and that some very important matters are omitted.

In the first place, we shall all agree that the life of Christ is of primary importance. Let me add that it should be taught, if it is to be vital and effective for Christian manhood, not as literature, or history, or biography. Nor should undue attention be paid to geography and other like data. The life of our Lord as the revelation of true manhood and of Godhead is the point of view that will be most vital and most helpful in the Christian training of our boys.

The next subject in importance, in my judgment, is instruction in the fundamentals of Christian doctrine, as it is taught here in Kent School and in some others. I know that many will disagree with me when I put it thus blankly. let me be a little circumstantial, at the risk of seeming to try to teach masters in Israel what they already know. I mean that our boys should be taught the chief theological truths in their bearings upon life and its problems. They should be taught who and what God is, the nature of man and the world about us, and the relations that should subsist between men and God, and between men themselves and the world they live in. In other words, they should be taught the Apostles' Creed not so much as dogma as in its bearings upon daily life. For instance, in the Creed they profess their faith in our Lord as Christ. Christ meaning the Anointed One indicates that He is our Prophet, our Priest, and our King. As our Prophet, He is our supreme Teacher and Preacher, not the foreteller of future events but our trustworthy Guide in all details of faith and morals. Not to mediums, or fortune tellers, or philosophers, or any agencies based on purely human knowledge are we to go for our guidance in the affairs of life, but only to our Lord and Master. As our Priest, He is the supreme Physician of our souls, and to Him and Him alone are we to look for the cure of our spiritual diseases. When we sin, it is no human agency or vows or resolutions that can cure us, but Jesus only. As our King, He alone is our Lord and Master, and we are to give our supreme allegiance not to society or fashion or money or pleasure, but again to Jesus only.

Let me give one other illustration, if I may once more presume to teach my teachers. The Creed says that our Lord was conceived of the Holy Ghost, and born of the Virgin Mary. "Conceived of the Holy Ghost" means that He was perfectly God, and, being God, is almighty and enabled thereby to help us in all ways. No human or earthly friend is almighty or able to supply our every need, but our Lord and Saviour, being conceived of the Holy Ghost and perfectly God, is mighty to save and to help. The trouble with mighty men is that they are apt to lack sympathy and understanding with other men, and the bigger and stronger we are, the less likely we are to be able to understand other men. But our Lord Jesus Christ, born of the Virgin Mary, was perfectly Man as well as perfectly God, and therefore able not only to help us but also

in all respects to sympathize with us and to understand our need, so that to Him we can go for complete fellow-feeling and aid in every time of trial.

So much for doctrinal teaching.

The third topic I would advise is Christian ethics, both the theory, simply and fundamentally stated, and also the application of Christian principles to some of the problems of young men in the present generation. Surely all of our boys should be clearly taught that the supreme determinant of their relations with God and their fellow-men is not their own happiness and pleasure; nor the cardinal virtues of justice, fortitude, prudence, and temperance; not yet the liberty, equality, and fraternity of the French; nor any such thing, -but Love; and love means self-sacrifice, and unselfishness, and service, and considerateness, and politeness, and mercifulness, and a whole host of like lovely things. So much at present for the theory and the principles. As to the practice, they should be taught the evils of intemperance, of impurity, of gambling, of commercialism, and the glory of honor, and honesty, and truth, and purity, and self-control, and the other gleaming and noble virtues which go to make up a true and Christian manhood.

The fourth topic that I would insist upon as essential in every church school is teaching in church principles and ideals. I urge this not out of a narrow, rigoristic conception that salvation is confined to the Episcopal Church, nor yet because I consider this Church of ours perfect, but she is, in my opinion, the best way of salvation to be found on earth at present, and possessed of very definite and valuable gifts for the training and equipping of men for this life and the life to come. Furthermore, she has a distinct mission in this land and in the world, and she cannot fulfil it unless her laity really knows her mind, her heart, and her life. The schoolboy age is the great time for instilling instruction and interest so that by the seeds then planted our boys will in time grow into a loyal, instructed laity, rich in good works for Christ, His Church, and their fellow-men.

The fifth and final topic that I would advise is what I must call "evidences," for lack of a better name. I mean that our boys should be taught in a simple way the chief grounds of their belief. I fully realize that they have not yet reached the psychological stage of growth at which they will have either the full interest in or the full understanding of

these things. That must come later. Nor is the question of the truth of revelation the vital problem that it will be later. But whether the boys go into business or to college they are not likely to have any substantive, effective teaching that will enable them to deal with the temptations to unbelief and the arguments of aggressive skeptics which they are sure to meet. Therefore, with great patience and care it must be our task in the last year in school to give our boys very definite instruction as to why we believe in Jesus Christ, and why we hold Him to be our God and our Saviour.

Well, I have done. I have endeavored to show what the Church expects of her schools for boys, why she expects it, and by what means her expectations can be fulfilled. I do not find that many of our boys come home from our church schools trained and equipped in the ways I have tried to set forth.

The Junior Missionary

Views of Young Workers

HOME BASE PREPARATION.

I. The most invaluable Home Base preparation I got I consider to be the following and in this order of importance:

A. Experience:

- (1) Farm.
- (2) Preaching and deputation work in student volunteer band.

B. Academic:

- (1) Courses under Prof. Beach on China and some lessons on architecture.
- (2) A course in practical sociology under Prof. Wm. Bailey. N.B. The rest of my college work did little to prepare me for this work except to give me a background.

OUTSTANDING PROBLEMS.

- 2. (a) Disharmony between missionaries.
 - (b) The need of proper initiation into our new work by some experienced worker. I have found it very difficult to determine just what my job is. No

doubt my mission thought it was honoring me by putting me in such a responsible place and telling me to go to and develop a great work, but such honor must always be bought at great price to the new worker and the mission and not infrequently is fatal to the former.

(c) The making of evangelism everybody's job and expecting evangelists to do all manner of things.

LANGUAGE.

3. The pre-eminent need here is to be provided with and held to a good stiff course of study for the first five years and be given time to do it. The Language School has worked out a very good course.

IMPRESSIONS OF CHINESE.

4. The best Chinese I have found unsurpassed in shrewdness, economy, thrift, perspicacity, loyalty, devotion, generosity, industry, poise, and general bearing; unequalled I think in patience, long suffering, genuine courtesy, sense of honor, and stability. Their lack of a sense of privacy, fear of physical danger, and tendency to gossip I regard as temporary, growing out of abnormal social conditions.

I take it you do not care for the negative side. The above gives some of the qualities we may look for when the people "have a chance."

MISSION NEEDS OF CHINA.

5. (a) Chinese prophets and Christian statesmen.

(b) Spirit filled, efficient missionaries.

(c) Church buildings and equipment worthy the name.

(d) Great numbers of primary schools.

E. P. GISH, Nanking.

ADAPTABILITY OF HOME BASE PREPARATION.

The needs of my work in China are educational and spiritual, since I am teaching and am desirous of developing Christian character in my boys. My preparation at home for the educational side was, so far as I can judge, excellent; for it was not carried to the stage of extreme specialization connoted by a Ph.D. degree, and it was mellowed by a three-years' term of teaching in a boys' boarding school. So, while

I am not the specialist in any one line that the graduate schools in American universities believe a man should be before he is fitted to really teach, yet I can manage the courses needed here in zoology and embryology; and I have the very great advantage of understanding a little about a boy's mental abilities. I am saved from hoping these lads can learn a lesson as long and as difficult as those which might properly be assigned to juniors in American colleges. So far as I can tell now, my own particular preparation was better for my particular work than the earning of a Ph. D. would have been,—though I would like the Ph. D. too!

RELATION TO CHINESE AND WESTERN COLLEAGUES.

The problem in connection with co-workers consists in the difficulty (in my case) of constantly remembering my older colleagues' achievements and constantly keeping before my mind's eye their admirable and lovely traits of character. By this I do not for an instant imply that my own colleagues set me a hard problem in this line. Far from it. This crowd is a wonderful one to work with; every one in it sets me an example in more ways than one. But the great underlying worthy qualities of the best of men are apt to be forgotten in the fret caused by little uncongenialities. A very little roughness of the edge will at times make one forget the wonderful steel of which the blade is forged. My problem is to win enough Christian grace to make me uniformly magnanimous. My other problem is the difficulty I find in getting the intimate confidence of the students. There are none of the non-Christians to whom I feel, as yet, that I can confidently speak of their soul's needs. This difficulty is not connected with any lack of friendliness on their part or on mine; it is, rather, the result of lack of time to cultivate individual friendships. There are a certain number of classes to be met, a certain amount of language study must be done, committee meetings must not be cut; and these "musts" hinder far too much the individual work which is our crowning opportunity.

THE LANGUAGE.

A year in the Nanking Language School, or in the Peking School, gives one so fine a grounding in correct hearing of sounds and of tones that the newer missionaries, if they are at all conscientious in their later use of what they were given at

the School, will speak more accurately than the great majority of older missionaries; and this is also true of the newer missionaries' use of idiom, though to a less degree. The grounding in character study and in writing is of inestimable value. also. Granting, then, our good fortune in having the first problems so smoothed away for us, there remain two which are of a different sort from what the older generation had to face. The first one is the proper choice of methods of learning new characters. I find a temptation assailing me to rely too much on mechanical methods, a temptation that is a natural hang-over from college days, when the note-book habit was too firmly fixed. I am tempted to feel that once I have a character written on a card and given its proper meaning, it is almost mastered. Was tempted to feel this way; for I have stopped overvaluing my cards in their ranks of hundreds and hundreds. No mechanical method can really greatly do away with the need for good old-fashioned brain effort. The other problem in language study is a more insidious one, if one may call a problem insidious. How may a man whose command of the language is very limited keep his teacher from talking down to him all the time, from using the vocabulary he already knows instead of constantly widening it? I do not merely mean by this the old difficulty of getting a good teacher; it is a matter of looking to one's own actual advance in command of idiom and vocabulary. It has to do also with a proper valuation of the language used by the older missionaries, whose Chinese, while far more facile than that of the man or woman fresh from Nanking or Peking, yet is not the Chinese the newcomer hopes some time to be able to speak. Not to have one's standard set too low by fellow missionaries or by teachers minus ambition for their pupils, is a matter which at least ought not to be forgotten, I believe. Maybe I mention this problem chiefly because my own Chinese is so poor and my progress is so slow! When one teaches in English, progress in Chinese is quite a different matter from what it is in the case of those who are using it every day in preaching or in consulting with Chinese helpers.

UNDERSTANDING THE CHINESE.

The diligence and the patience of the Chinese are, to my mind, justly famous. No less so is their love of squeeze. My own observation has added but one factor to the list which everybody knows who has read about these people; it is a pervasive and vitiating softness. Any excuse will do as basis for not doing the work expected or promised. The fact that this faculty has been developed by the experience of untold generations who have perforce been content with just barely existing does not make it any easier to live with or to drill out of students' characters. It shows just as strongly among their elders in these troublous days, when the fear of looting causes exhibitions that are disgusting to a Westerner.

MISSION NEEDS OF CHINA.

Something that will build up a self-sacrificing manhood is the thing most needed. Nothing short of Christian character will do, of course; but these people need the virile side of our Faith emphasized. There are many who will endure in patience. But China needs men who will dare to die for an active assertion of principle. The mature generation of Chinese is past changing, I suppose; for the coming generation, I can think of nothing better than the inspiration of leadership by the best of American young men and women. scouting, live Sunday school classes, any contact that can be made and kept long enough to mould characters, these things carry the solution to the problem that is so big in my way of thinking. They need a strain of heroism, not passive, but dynamic, assertive, constructive, willing to fight for even a political principle to the bitter end. If we could only raise a breed that is not content to eternally compromise, live and let live, and carry away the people's money whenever the chance offers!

JAMES WILLARD WILLIAMS.

"Dips into Chinese Fiction"

DR. G. T. CANDLIN

II

(From Lecture given at Peking Training School for Missionaries.)

SECOND dip. In the Annals of the Water Margins we come to a book much like the Three Kingdoms but of a lower strain. It contains less history and more personal narrative. Its style is phenomenal. Coarse, direct, graphic, intense; each word is like a fierce stroke from a graver's tool. If you have any notion that Mandarin Chinese is unexpressive, read this book. Here is the rude strength of

the mountain quarryman, who cleaves deep into the heart of the rock; wild, fierce, sincere, Dante himself is not more terse and vivid. In the one quality of power: rugged, relentless, gloomy, like a storm beat precipice, there is no book in Chinese to equal it, and no book in any language to surpass it. It is all pictures, struck with sharp, rough but masterful strokes, and all the pictures are silhouettes.

In one respect this book is the very opposite of the Three Kingdoms. That rings all through with the clarion-note of loyalty; this echoes only the harsh and menacing tone of rebellion. It represents the sinister side of the shield-discontented China. Its plot is laid in the time of Hui Tsung, one of the Sung emperors, and it is occupied in detailing the exploits of one hundred and eight famous outlaws whose stronghold was Liang San amongst the "Water Marshes." The stern, implacable demand of the undaunted rebel spirit for a justice which the law is too feeble and too corrupt to give, is enforced with terrible emphasis, and as in Victor Hugo's "Les Miserables," or Schiller's "Robbers," we get a deep insight into cruelties and oppressions done in an age when right is defenceless and authority takes the side of the wrong-doer. This book illustrates one somewhat repulsive side of Chinese humour. The fact is not generally known in the western world, but nearly everyone who has been long resident in China is aware that he is known among the natives around him by a name which he neither derived from his parents nor received at the baptismal font, one quite unclassical and generally unflattering. You can usually get to know other people's but not your own. Nobody can nickname like the Chinese. Their genius in this direction is preternatural. In this novel we have a fine display of it. "The Little Whirlwind," "Jade Unicorn," "The Leopard-Headed," "The Devil's Neighbour," "Hail-Fire," and "The Black Whirlwind" are but a few of them. The book is the work of a powerful mind, though it is hung over with menace and gloom. Unscrupulous, defiant, stern as the fates, but true in covenant and brave in conflict, these men and women are not of the smiling, temperate, human sort; they are terrible beings of cave and the mountain den. On account of its subject the book is a forbidden one, but in China that is no hindrance to your getting it if you want to.

Notes and Queries The Symbol for God in Chinese Writing

Rev. C. WAIDTLOW

N the dictionary of Kang-hsi it is said that H has its origin in heaven (由 天), and although the Swastika symbol is spoken of as a Buddhistic symbol, "the symbol of Buddha's heart," it is rather clear that it was only adopted by Buddhism, and was really in existence long before. It is in fact a religious symbol used almost all over the world in oldest times. It is the symbol of the Supreme Deity, bringing happiness and blessings to its possessor. It is also known that the symbol with its hooks turned the wrong way (5) is regarded as wicked or of evil omen. But a study of the Chinese radicals will show us that we have the same two symbols for God in radicals 119 (米米) and 165 (采采) respectively, only the hooks are arranged a little differently, perhaps for the convenience of the writer. Radical 119, which now means rice, corresponds to the first mentioned Swastika; Radical 165, which means to pluck, to sort out, corresponds to the last, and the bending of the upper part of the cross indicates this. It will be observed that the hooks turn the same way as the bending. Although some of the compositions with Radical 119 easily can be explained to mean rice or something in connection with rice, there are some other compositions, where this meaning is quite out of place, though suitable to the meaning God.

I will mention some examples:

I. The character 奥氏, mysterious, secret, which by Dr. Wieger in his excellent book "Chinese Characters" is explained as "the dark corners of a house (产), in which one discerns things (采) only by groping (內)."—But if 采 represents God as judge, it tells us also of hands stretched out asking for mercy in the house of God.

2. The character 氣 氣. This does not only mean vapour, steam, air, but also spirit, temper, feeling, the Yin and Yang principle, and fate. Dr. Wieger puts the meaning of the character as "vapour or fume (气) ascending from heat acting on rice (米)." If my suggestion is correct, it means God covered with thick clouds.

- 3. The character ** The composition of the character of t
- 4. The character 迷 謎, to confuse, to bewitch, is difficult to explain with * as rice, but easy with * as God. The result of God's going away surely is confusion, etc.
- 5. The character 竊 圖, to steal, is explained "A swarm of termites (萬) that take the (米) grain in a (穴) storehouse, to eat it." But in this way the character 廿 (20) is not explained; it can not be only represented by J, as this belongs to 采.

As almost all the religious characters in Chinese writing are now connected with Radical 113 (示而—compare 来 and 来 and 元), the turning away from God must have been very early in the existence of the Chinese people. As there are still left some characters for spiritual functions connected with Radical 165 (来 e.g., 春 to investigate, to judge) the remembrance of the wrath of God has overlived the calling to mind of his goodness represented by Radical 119. What is left of this is his symbol which is now, however, understood as rice. It almost looks as if man thought that he could be satisfied alone with rice without having the knowledge of God. A sorrowful mistake indeed!

^{*}In later formed characters 20 was left out as it was not understood, and 8 was explained together with * as a cave, a store (宋).

Obituaries

The Rev. James Jackson, D.D.

England in 1876 and was at first in Canton. After about two years he went to the United States where he was engaged in mission work among the Chinese in New York City. He returned to China in 1882 under the Methodist Episcopal Board and worked in Wuhu and Kiukiang. At Wuhu he and his wife were at first almost the only foreigners in residence. They had a school and a preaching hall in their own Chinese house and traveled much in the surrounding country. In 1887 he took charge of the educational work of the Methodist Mission in Kiukiang and under his able management it became one of the best schools in the Yangtze Valley.

In 1900 he left the Methodist Mission and joined the Protestant Episcopal Church. In 1901 he was put in charge of Boone School, Wuchang, which was just developing into a college. Under his able management it developed into Boone University, and, while the standards were steadily raised, the numbers increased from about one hundred to over three hundred. He retired in 1917, but was retained as a special worker having charge of the English congregation in Kiukiang and also continuing his literary work. He died in Kiukiang on April 22, after an illness of only one day, during most of which he was unconscious. He leaves a widow and one son, now a captain in the British army.

Dr. Jackson was a man of wide scholarship both in English and Chinese. His commentaries on the Pentateuch and on St. Paul's Epistles are among the best in the Chinese language and his Sunday school lessons on the Life of Our Lord are of great value. At the time of his death he was revising his commentaries on St. Paul and planning to complete the series. He was a continual student, rising at five every morning and studying till breakfast and always putting the best that he got into his sermons and his books and his teaching.

As a teacher he had great influence over young men, always retaining a freshness of feeling and an understanding of their

difficulties which enabled him to help them continually, and always expecting high standards both in character and scholarship. One of our clergy who studied under him told me that his method was quite different from that of their other teachers. He would come into class with an arm full of books and lecture, giving occasional references to the books. After about a month he told them that he was going to give them an examination. They asked what they were to be examined on. "Why," he replied, "on my lectures and your reading. Are you children that I should give you a little piece of text to learn?"

As a preacher he was both profound and clear. I do not think that he felt that he was doing his duty by his congregation if he preached less than forty minutes, though out of consideration for modern weakness, he would cut himself down to half an hour or even less. But I do not think his congregations ever felt that his sermons were too long. He was continually giving one new ideas and fresh points of view.

In his death the Chinese people have lost a true friend and the Church on earth an able and devoted missionary.

Mrs. F. L. Hawks Pott

Died, May 11th, 1918

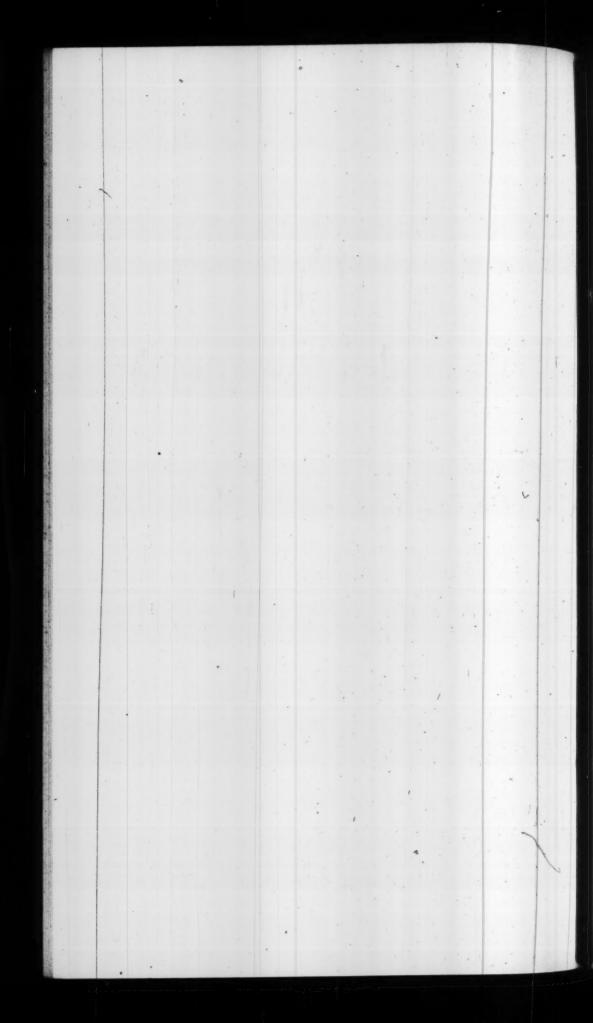
A woman of great kindness of heart, intellectual power, and practical wisdom, Mrs. F. L. Hawks Pott was for forty years a leader and inspirer of church-work among the women of the American Church Mission in Kiangsu.

Mrs. Pott came from a well-known Christian family, being the eldest daughter of the Rev. K. C. Wong, the first Chinese clergyman of the A. E. Church as well as its first baptized convert, and the sister of Mr. Theodore T. Wong, lately Commissioner of Education in charge of the Chinese students in America, and of Miss A. M. Wong, M.D., of Shanghai.

Mrs. Pott was early identified with the education of girls. Shortly after the "Emma Jones" Girls' School was opened in Hongkew, Shanghai, in 1876, she was called to be a teacher and to help in the management of the school. In 1881 St. Mary's Hall was founded at Jessfield, a suburb of Shanghai, and Mrs. Pott was appointed headmistress by Bishop Schereschewsky. This position she held until 1891 when she resigned from it on account of her marriage. During those early years,



THE LATE MRS. F. L. HAWKS POTT.



her wisdom and administrative ability helped greatly in building up the new institution and thus laid the foundation for the present wonderful development of St. Mary's Hall.

In her spare time, Mrs. Pott carried on evangelistic work in the nearby villages. For the shelter of girl-babies neglected by their ignorant mothers, Mrs. Pott founded St. Mary's Orphanage with the money she raised among her friends. She also started the "Gate Sunday School" for the village children and mill workers. She was one of the pioneers of the Women's Auxiliary, which was established in Shanghai in 1893 on the visit of Mrs. Twing of America. For a number of years Mrs. Pott was the President of the Kiangsu Branch of the Women's Auxiliary and in that capacity directed the work of this great agency of the Church for the evangelization of the women of the province. Mrs. Pott was a ready speaker, impressive and resourceful, and a thorough scholar of the Bible.

As the wife of the President of St. John's University, Mrs. Pott shared with her husband the keenest interest in the welfare of the institution and contributed greatly to its development. An old St. John's alumnus, Dr. Z. T. K. Woo, Director of the Hanyang Iron and Steel Works, thus wrote of her: "To all the boys she was ever ready to give her kindly advice and a helping hand, and to the young boys she was most motherly, taking a lively interest in their aims as well as their games. All boys who had been sick could tell how carefully she always looked after their comfort and soothed them with cheerful words, as she made it her duty to visit the boys on the sick list. Mrs. Pott was also a most skilful and sympathetic teacher. Those boys who had the privilege of studying under her had been impressed with her resourceful and genial way of conducting the class, for she was full of wit and kindness and the boys were unknowingly kept in good behaviour and Her kindly nature promoted a healthy spirit throughout the student body, and for commencement day preparations and for other social functions, she was ever the leading spirit, and the boys vied with each other in offering their service."

In both public and private life, Mrs. Pott represented the highest type of Christian womanhood, devoted to her husband and her children, helpful to the needy, kind to her friends, cheerful and self-denying, untiring in all good work.

Y. Y. Tsu.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

DIGEST OF THE PRESBYTERIAN CHURCH OF KOREA (CHOSEN). Compiled by CHARLES ALLEN CLARK, D.D. Korean Religious Book and Tract Society, Seoul. Price \$1.75.

In a cloth-bound book of about 270 pages, the compiler has presented a mass of information relating specially to the Presbyterian Church of Korea, but which has more of food and suggestion in it for the missionary in China than the title would indicate. No one can read the introduction to the Period of Origins without a thrill, for it tells how Mr. Thomas, in 1865, when connected with the Scotch Bible Society, and in 1866, when connected with the London Missionary Society, distributed Chinese Scriptures along the coast, and how he was cut to pieces and burned on the bank of the river, just below Pyeng Yang, but not until he had given out the copies of the New Testament which he had.

Part I gives the Digest of the Constitutional History of the Church from the time when foreigners only were in Council to the period when Koreaus shared in Council work. Part II, which gives a digest of Doctrine and Law, is followed by a formidable array of rules and by-laws of every sort, then come history, rules, and aims of the boards and important committees. Rolls of the dead, retired, and those in active service now are followed by 21 pages of statistics. Part VII gives facts about other Missions and Agencies at work in Korea, but is specially valuable in the list of the principles on which work is carried on, stress being put on wide itineration, distribution of the Scriptures, Bible study, personal work, self-support, self-government, duty to the "regions beyond," educational and medical work, and allegiance to Bible standards.

G. M.

THE FIGHT FOR THE REPUBLIC IN CHINA. L. B. PUTNAM WEALE. Dodd, Mead & Co. Mex. \$7.00.

How a reputable firm like Dodd, Mead & Co. could let a book go out of their office with such proof-reading as we find here is a mystery. Then there is another line of mistakes which may be due to the proof-reader and may be due to the author—mistakes in grammar. Of these there is good store. Lastly there are mistakes which are undoubtedly due to the author. The Euglish is distressing, phrases like "to perpetually condemn" being very common.

Having said this I wish to commend the book to every one who wishes to understand the present situation in China, though I cannot go quite so far as the author who modestly begins the preface with this sentence; "This volume tells everything that the student or the casual reader needs to know about the Chinese

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Still it does tell a great deal and tells it interestingly. Ouestion." The most valuable part of the book is the translations of various documents, though the English is a sad contrast to the beautiful translations to which Mr. Backhouse has accustomed us. He gives translations of various documents connected with Japan's Twentyone Demands and Japanese ideals leading up to them. Perhaps the most interesting section of the whole book is that which deals with Yuan Shih-k'ai's monarchy. The activities of the Chon An Huei are carefully followed and Yang Tu's rather stupid pamphlet given in full as also Dr. Goodnow's astounding memorandum. Liang Chi Ts'ao's very able reply is also given in full. The author has an almost unlimited admiration for Mr. Liang, which, from a literary point of view, he certainly deserves, though one may doubt the wisdom of some of the practical measures which he has

The author's own views are not of so much value. He is a convinced republican and very optimistic. The book was apparently finished in August or September of last year. If it had been written two or three months earlier one could understand how a man might indulge in such optimistic forecasts as are given in Chapter XIV but it seems incredible that this could have been written after the dissolution of parliament and the resignation of President Li. I suspect that it was written earlier and that he did not take the trouble to rewrite it.

Altogether the book is well worth reading. Every one who wishes to get a clear understanding of present conditions in China should read it-but be very cautious about accepting the author's conclusions.

D. T. H.

CHINA. HER HISTORY, DIPLOMACY, AND COMMERCE. By E. H. PARKER, formerly British Consul in China, now professor of Chinese at Victoria University, Manchester. London, John Murray. Second Edition. 10/6 net. For sale by Kelly & Walsh, Shanghai.

This book first appeared in 1911, and was immediately welcomed as a forceful work by a well-known Sinologue, each page bearing the impress of the master hand. It has now been re-issued and brought up to March, 1917. The kaleidoscopic changes in China since the first edition was issued here find adequate treat-The book is much more than history, diplomacy, and commerce, for it covers almost every phase of China's existence from the earliest period, and contains chapters on geography, trade routes, government, populations, revenue, likin, religion, rebellion, army and navy, salt gabelle, law and literature, the impact of western civilization, and a final chapter on the emergence of the Republic. It has an excellent glossary and index, is well printed, and forms a compact volume of 419 pages, with a few maps.

Dr. Parker could not write like any other man, and no other man would venture to write just as he does. His style is his own, and the pungency and appositeness of his comments bring to memory the fights of the giants which marked the last thirty years of the last century, when a large number of learned men never agreed about anything pertaining to China, and carried on a wordy warfare in the press and magazines, the echoes of which are now

slowly dying out.

There is to be found here an immense amount of useful information, all classes of the community being catered for; even the missionary body, though it does not always meet with favour in the eyes of the ex-consul, will find it a storehouse of invaluable information. Some portions are overweighted with trivial details which tax the patience and do not add much to the elucidation of the subject. Other parts are brimful of interesting matter, with a freshness of diction and compactness of statement which are very pleasant reading. His tendency to flippancy mars an occasional picture, but there is nothing which does not deserve careful study. His sense of humour serves him well in depicting some characteristics of the people, government, and diplomacy, but one must not be led astray by the humour to a belief in all he writes, for there is another side to the one he portrays.

We much wish that the author had shown some regard for "terminology," for he has a strange medley here. Tuan Ch'i-jui is written Twan K'i-jwei. Who is Lao Vinh-phuc? If Wu-chang, why not Nan-king? If Li Yuan Chung why Kweisiang? Why Hankow-Wu-chang? If Tiehling why Liao-yang? Why are Soo, Suh, and Su used, interchangeably? Ditto for Tsz and Tsze, or Chou and Chow. And where is Kewkiang?—it is intended, presumably, for Kiukiang. It would be far better to adopt the

usually accepted transliteration.

Some statements need amendment or explanation, such as that on page 276 re the "chit system"; pages 283/4 on the coolie caravans; page 297 on the Buddhist priests; page 301 which seems to condone polygamy; page 294, re the Chinese mind, has contradictory statements; pages 303 and 306 also contradict each other in discussing the Russian Orthodox Church. "Mr. Ng Choy of Hongkong" is the heading of one section, but the person so named is referred to in the body of the chapter as "Mr. Wu"; to the uninitiated it is meaningless. Is it correct to give Hawaii as the birthplace of Dr. Sun Yat-sen? It is generally supposed to be Canton Province, and that he did not emigrate to Hawaii till a young lad. The Shanghai Municipality did not organise the school for teaching young British traders the Chinese language, for this was done by the British Chamber of Commerce. It is not true to the facts to state that the Jesuits have done their best to avoid consular interference in China. Nor that in Fukien Province northern officials were not understood, for it is an attested fact that an area of that province has mandarin as its common speech. Has Dr. Parker sufficient proof that Chang Hsun helped the White Wolf in his depredations, and that the eldest son of Yuan Shih-k'ai was a "scapegrace"? In the future all Welsh missionaries should be sent to Canton Province, for we are told that the "peculiar and pure Welsh LL is extensively found there," and no American or Englishman can ever get over that sound. Dr. Arthur Smith will relish the left-handed compliment on page 271.

This monumental work deserves extensive sale. We thank

Dr. Parker for it most heartily.

A GREAT CONTRIBUTION TO CHRISTIAN LITERATURE.

No one who prizes mature scholarship and who reverently accepts the Scriptures as the Divine Revelation of Saving Truth, can fail to welcome the International Standard Bible Encyclopedia, edited by the late Dr. James Orr and his gifted colleagues. This is indeed a masterly production, a veritable Biblical library and theological education combined in one.

1. The reader cannot but commend the breadth and fairness of theological discussion. It is truly inter-denominational. Leading scholars of all evangelical denominations have enriched its pages, so that the reader may see the Truth from every point of view. Each writer states his opinion with entire frankness, and yet without the bitterness of controversy.

2. The work is scholarly in a high degree. A glance at the list of contributors shows that most of them are experts in their departments, who are giving the results of life-long, earnest study. The articles present not merely a repetition in a new form of matter already found elsewhere, but the very latest results of investigation in every department of Biblical study, of archæology, of the manuscripts and versions, and of criticism.

3. Best of all, this work is true to the great fundamentals of Christianity. It stands for a full-orbed Gospel, for the Divine origin and integrity of the Holy Scriptures. It refuses to accept the crudities which now too often pass for scholarship, and the hasty conjectures which are offered as substitutes for historic fact. One cannot but rejoice, as he reads the able articles of men like Wiener, to see how the traditional views of destructive criticism are gradually losing ground, and how a juster view is bringing good men back to a recognition of what Gladstone happily called the "impregnable Rock of Holy Scripture"; and to agree with this keen lawyer's conclusion when, after carefully sifting the evidence and the admissions of leaders on the other side, he says: "It seems certain that criticism will ultimately be driven to recognize the essential soundness of the conservative position."

Steps have already been taken to give the Chinese Church and ministry the benefit of this great work.

HENRY M. WOODS.

THE LIFE OF CHRIST. By WILLIAM BANCROFT HILL, D.D. Frederick Weyerhaeuser Professor of Biblical Literature in Vassar College. Fleming H. Revell Co. Copyright, 1917.

The purpose of this book is to help the average student "to recognize the main periods and great turning points in the life of Christ, to determine the place and connection of the various incidents, and especially to answer two most important questions, What did Jesus attempt to do? and What did He claim to be?" It is based on all four of the Gospels, for the author is not convinced that the later accounts of John's Gospel are less true a picture of the Master than the earlier records of the Synoptics. This author believes in the virgin birth of Jesus, but says that not until we have traced His self-revelation from the baptism to the

ascension are we really prepared to pass judgment on the record of how He entered the world.

The inner experiences of Jesus are made the key to a study of the person and work of Jesus. His temptations are conceived of as intended to lead Him into compromises regarding the means whereby His mission was to be fulfilled and as frequently recurring under varying circumstances throughout His active life. The author believes that we shall come to understand Jesus, as the disciples did, only through sharing these struggles of His. The book becomes, therefore, a most helpful guide to a fresh appreciation of the task which confronted our Lord in His earthly ministry, as well as a stimulus to follow in His footsteps.

D. W. L.

THE SOCIAL TEACHINGS OF THE PROPHETS AND JESUS. By C. FOSTER KENT, Ph.D. New York, Charles Scribner's Sons. G. \$1.50.

This is a very interesting and easily read book. Its method of compilation is to take stray passages to illustrate themes under suitable headings. These passages often are apt to be overlooked, imbedded in their original setting. Solomon's theory of taxation and the Canaanite theory of autocracy are cases in point. In many respects the volume bears the impress of a modernist moving between the pillars of an ancient edifice; thus we read that "Moses prepared a well-planned campaign to educate the Israelites." Very instructive is the comparison between democratic Israel and autocratic Canaan, policies of Justice and Force.

The author portrays the socializing of the unsocial Jacob. But in his treatment of these themes there is much left untouched. For instance he does not mention the awful anti-social deeds of

There are many things here that suggest comparisons between the laws of the Chinese and Jews in relation to the ideas of private and public rights: the ownership of property and the responsibilities of the employers of labor, and so on. Then it is incumbent on the modern world to study these ancient codes, and derive from them the elixir that shall help to heal our stricken world.

The impression is created that the doctrine of Jesus hinges altogether on social conditions. It may be quite true that too much attention was given to the theological and metaphysical view of His teaching in the past. But now the pendulum has swung too much the other way: everything is social well-being. It is not enough emphasised in this book that this can only come from a life rooted in God.

"Jesus," says the author, "also thoroughly believed in the proportionate reward of industry" (p. 227). This may be correct—but why didn't the author treat the parable (Math. 20. 1-15) of the equal payment made to the labourers—those who came late and those who came early—all receiving a penny. On p. 235 it is mentioned to confirm "a living wage for all": it surely applies to the question of proportionate rewards too.

This book should be read if only to remind us that the Bible is greatly concerned with right government and daily bread.

A SOCIAL THEORY OF RELIGIOUS EDUCATION. By GEORGE ALBERT COE. Chas. Scribner's Sons, New York. G. \$1.50 net. pp. 361.

Books such as this by Dr. Coe are of primary importance for all who desire to think and prepare in advance for coming readjustments in religious education as it affects the home, school, and church. The author believes that the main problem in religious education is, "How to make Christian education sufficiently, and efficiently, Christian." Public schools are gradually adapting their work to the need of preparing young citizens for living together. Dr. Coe, with many others, feels that these young citizens cannot live together unless they love one another. This is just as true of China. The Christian educationist must therefore assist in every possible way in putting love for one's neighbor into education. "For us," he says, "there must be a theory and a practice in which the love of God to us and our love to Him are not separated from, but realized in, our efforts towards ideal society, the family or kingdom of God. Such a theory of Christian education we have not as yet." The working out of this theme of training people to love one another,-the crux of the problem of making good citizens,—the church as an educator, and the application of modern educational psychology to the task of religious training, are care-

fully and fully treated in this volume.

It is useless to pick out particular features of this book. It is a summary of modern, social, educational, and religious theories practically combined and applied. It will of necessity undermine many an assumption accepted just because it exists. In some it may produce a feeling of mental vagueness or uncertainty, which is in many cases a necessary preliminary to a reconstruction of ideas. On page 321 the author says, "As long as the exposition of the Christian faith retains the dogmatic form, the missionary purpose itself will lack social breadth, missions themselves being a measure for propagating the catechism, and for getting men into churches as sectarian as ours at the home base." And very significantly he continues on the same page, "Training a child in prescribed, indefinitely repeated acts of worship as the main constituent of churchmanship provide for the prepetuation of the church as a particular society in the community and the world, but not for the reconstruction of the community or of the world." This book is therefore an attempt to show how we can meet that part of the problem of the Christian reconstruction of society which is involved in the training of the young: it is the result of close thinking, long experience, and careful training. The author is at one and the same time psychologist, educationist, and Christian leader, filled with the spirit of service to his follow-men. The book is a challenge to spiritual complacency, a stimulus to mental inertia, and a suggested standard for readjustment. More than one reading will be required to assimilate it, but it will suggest something new each time it is read. At the end of the book there is a very carefully classified bibliography dealing with various aspects of this question. A glance over this will indicate the complex nature of the problem treated.

SUGGESTIONS OF MODERN SCIENCE CONCERNING EDUCATION. NINGS, WATSON, MEYER, THOMAS. Macmillan Co., New York. G. \$1.00. pp. 211.

This book, which has no index, contains five papers, four of which were written by members of the staff of Johns Hopkins University and one by a member of the staff of Chicago University. They follow in general the educational principles of Thorndike and The authors all believe that variety of type is desir. able and democratic and so do not advocate striving for uniformity in education but for adaptation to individual needs and the training of individual capabilities. There is a stimulating discussion of the way in which nature endeavors to produce this variety of type. The results of some interesting experiments in the study of behavior are also given. One lecturer, after stating his feeling that the fundamental reactions are (1) those that are connected with fear, (2) those that are connected with rage, (3) those that are connected with joy or love, says that "the whole subject of the infant's emotions has hitherto been neglected by psychologists, by parents and by teachers." Here, therefore, there is an attempt to make a new contribution to the study and use of children's emotions. An understanding of the control of these emotions will assist in controlling instincts and in directing the formation of habits. Quite a number of statements are made which are contrary to popular opinion and indeed sometimes to accepted scientific opinion.

In discussing primary group norms, one lecturer speaks of three types of individual, which he calls "the Philistine, the Bohemian, and the creative man" respectively. The Philistine is one who tends to accept all prevailing definitions or norms; the Bohemian tends to reject all of them; the creative man, however, is one who attempts to re-define situations and create new norms of a superior social value. These are old terms used in a somewhat new way to describe fairly well known social types.

The book is exceedingly readable and interesting and anexcellent introduction to recently discovered educational facts. It is a good book with which to commence the study of how to

adapt education to individual needs and capabilities.

R.

THE ENGLISH WESELY (英語週刊).

This is a paper published by the Commercial Press, Shanghai, which deserves to be widely known. Its aim is to help students to translate English into Chinese. To this end paragraphs and sections are selected from foreign newspapers dealing with current events.

The page is arranged in three columns; the first containing the English text, the second a glossary of terms, and the third a translation into such a style of Wenli as is used in documents and high class newspapers. In this way the student is not only introduced to a vocabulary of terms used to express all sorts of new ideas but what is more important is shewn how to use them. For missionaries whose working vocabulary is apt to be confined to religious matters, this paper should be of great value. It is not every one who knows how to translate off-hand such articles as

Germans Lowering the Bread Ration; First Concrete Ship; Further Issue of Bonds; The Situation and Liang Shih-yi; all of which occur among many others.

The paper contains 20 pages and costs five cents per copy. It should be in the hands of all students of the Chinese language.

F. W. BALLER.

CALENDRIER-ANNUAIRE POUR 1918. 16e année. Zikawei prés Chang-hai. Imprimerie de la Mission Catholique. 1917. \$2.00.

This is the indispensable annual for astronomical and meteorological data from the China standpoint. It contains also a brief summary of current political and educational events for the year ending June 30, 1917, together with a botanical and horticultural record for the same period. On pages 165-172 are lists of Roman Catholic officials and summarized statistics of Catholic Missions in China and Japan for 1917, indicating that there are 53 bishops, 1,432 European and 857 Chinese priests, and 1,858, 810 Christians.

C. L. B.

BRIEF MENTION.

A BOOK OF VERSE OF THE GERAT WAR. Edited by W. REGINALD WHEELER. Yale University Press. G. \$2.00 net.

This book of verse edited by a China missionary working in Hangchow gives in poetical form some of the vivid experiences of those engaged in the war.

THE CALL TO ARMS. By ARTHUR H. BROWN and FRANK WADE SMITH.
The Abingdon Press, New York.

This is a manual arranged for men preparing for the National Army Encampment. The authors call attention to a number of the special problems which such men must meet. It gives, furthermore, definitions of the Draft, and reasons why we fight.

THOUGHTS FOR THE KIT-BAG. By ELIZABETH GRINNELL. Association Press, New York. Price G. 75 cents.

A book of short paragraphs based on musings on matters connected with the war. Very suggestive, very religious, and well worth reading.

New Ventures of Faith. By Frederick Harris. Association Press, New York. G. 15 cents.

A book for personal devotional use, taking up some of the wider interests of present-day conditions.

SOLDIER'S FIRST BOOK. By CORA WILSON STEWART. Association Press, New York. G. 20 cents.

A first reader prepared for men called to Government service who are unable to read or write, and based on language and operations of camp life.

PRIDE AND PREJUDICE. By JANE AUSTEN. Macmillan & Co., London.

A reader based on an abridgement of the novel of the same name, for the use of schools. By H. A. TREBLE, M.A.

BULLETIN (1916-17) of the Bible Teachers' Training School for Women, Nanking, China.

An interesting sidelight on an attempt made to educate Chinese women for Christian work.

MOUNDEN MEDICAL COLLEGE REPORT for 1917.

Throws interesting light upon the problems of medical education.

PALESTINE. The organ of the British Palestine Committee. Vol. II, No. 12.

PALESTINE. The organ of the British Palestine Committee. , 16.

Price 2d each.

GREAT BRITAIN, PALESTINE, AND THE JEWS. A survey of Christian opinion. Pamphlet, price 1d.

ZIONISM AND THE JEWISH PROBLEMS. By LEON SIMON. Pamphlet, price ad.

Here we have a group of interesting articles on the relation of the Jews to Palestine, Christian and political opinion thereon. In view of recent developments which seem to promise to the Zionists the achievement of their ambitions, these pamphlets are exceedingly interesting.

BOOKS IN PREPARATION.

(Please consult the list in the February issue.)

RAUSCHENBUSCH'S "SOCIAL TEACHING OF JESUS" is being translated by Rev. J. D. MACRAE.

BOUND'S "POWER THROUGH PRAYER" is being translated in Mandarin by Mr. BAO DJUH-AN.

SCOTT'S "THE BIBLE IN EVANGELISM" is being translated by Mr. EDWARD KUNG.

Scofield's "Rightly Dividing the Word of Truth" is being translated by Mr. R. T. Cowles for the Alliance Press.

The following books are probably being translated and should not be undertaken without first consulting the undersigned. Begbie's "Twice-born Men"; F. J. Peabody's "Mornings in the College Chapel"; Fosdick's "The Second Mile"; John Young's "The Christ of History"; J. H. Jowett's "The High Calling."

GEORGE A. CLAYTON.

Correspondence

HOLY DAY OR HOLIDAY.

To the Editor of
The Chinese Recorder.

DEAR SIR:-In your Editorial for January you write "The article on 'Sunday Amusements' will serve to introduce the subject in a vital way." I do not know, Sir, if this implies that discussion will be welcomed, but I should like to ask if it is not a fact that in the fields of greatest foreign missionary triumphs where strong, self - propagating, consecrated churches have arisen, e.g., South Seas, etc., the teaching given on the subject of Sunday observance has usually been what would now in many quarters be regarded as "old-fashioned" and perhaps "puritanical." Moreover, do not many regard the English Sunday as observed (before the efforts of more recent years to secularize it had unhappily been successful), as one important factor in the development of our national character? If these are facts ought we not to be exceedingly careful lest by our example or teaching we fail to give the best to the Chinese. Hence my query-Is it to be a Holy Day or a holiday? The able writer of the article on "Sunday Amusements" seems to think the day should combine both elements. But whether we think of the Sabbath of Genesis ii. 3, or of "the Lord's Day" the main thought seems to be that of "hallowing" it. As Herbert sings of the Sunday "This Day my Saviour rose, And did enclose This light for His." Years ago Bishop Ryle wrote a tract, entitled (I think) "Hold fast by your Sundays!" Many think that God's controversy with us at the present time is partly on account of our disregard of the Holy Day, viz., "doing our own ways and finding our own pleasure!"

As to the Chinese Church surely our earnest desire should be. instead of lowering the standard, to patiently lead the Christians on (although making but slow progress) to realize their privileges, in this matter, ever seeking out fresh ways of helping them to "cultivate the whole field" and not only observe the worship hours, but for God. As to the Symposium in the February number may I mention that in the work (that of training helpers) with which I am connected here. there are no games, etc., on Sunday. There is a Library and Reading Room. The students go out for walks. At night we have hymn singing and on alternate Sundays the "Pilgrim's Progress" is read round and commented on. How true are the closing words of the article on "Sunday Amusements"! "Christian, its character depends on you." May I add "Be it ours so to build that what we have done may be found 'fire-proof.'

Yours sincerely,
"THE OLD PATHS."

PLAGUE OF BED-BUGS.

To the Editor of
The Chinese Recorder.

DEAR SIR:—Amongst the socalled minor trials of life in this country there is one which is specially noticeable in some of our northern stations—namely a plague of bed-bugs. It has occurred to me that perhaps some of our colleagues have had experience in the fight to exterminate these pests and could give us the benefit of their knowledge. If those creatures would confine themselves to the beds, the problem would be fairly simple, but they swarm in the courtyards and even in broad daylight settle on the feet and clothes on those sitting there. The houses are built of rubble and mortar.

Any suggestions will be thankfully received from

A SYMPATHIZER.

R. T. S. HYMNAL.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Having failed to make any arrangements for se-

curing from London the plates which it has there for its Tunebook, the Religious Tract So. ciety, Hankow, has decided to proceed with the printing of a Tunebook for its Hymnal either in Shanghai or Japan. It has appointed a Committee, of which the Rev. W. H. Geller will be the Secretary, to select the tunes. Will you allow me through your columns to ask all those who now use the "R. T. S. Hymnal" to send in such suggestions as they may wish to make about tunes? If any of these friends have manuscript tunes of proved acceptability the Committee will be glad to consider them. Communications may be addressed to me as I shall know where the Committee will be meeting.

> I am, yours sincerely, GEORGE A. CLAYTON.

Hankow, June 13th, 1918.

Missionary News

General

CO-EDUCATION AT THE CANTON CHRISTIAN COLLEGE.

There have been girls in attendance at the Canton Christian College or its lower schools for about fifteen years. Their numbers have varied from three or four to about thirty-five, while in the same period the total enrollment of students has grown from thirty-seven to nearly six hundred. More were not admitted, not because they did not apply, but because proper dormitory accommodations were not available.

The Canton Christian College has classes from the second grade lower primary to the senior class All students are in college. boarders except the few who are sons or daughters of teachers or others living on the campus. The enrollment in the College of Arts and Sciences including the sub-freshman class is about a hundred; next year the enrollment is expected to be 25% to 50% larger. Most of the students come from well-to-do families, both Christian and non-Chris-The fees are nearly \$300 tian. per year.

The elementary classes up through the fifth grade are co-The teachers are educational. women, except the principal and his assistant principal or manager. All are Chinese. girls have their own dormitory, but in the same group with the boys' dormitories. They get along nicely. Only the boys in the fifth grade, twelve to fourteen years old, are inclined to count the girls out in all their play and show that they are conscious of some sort of gulf fixed between. In general the plan works well.

From the sixth grade up through the second year middle school there are no girls allowed in the boys' classes. Formerly there were from one to four in a class, but as the school grew it became increasingly difficult to control the boisterous and impolite elements among the boys. The girls, however, claimed that they did not mind hearing a little rough language occasionally, and profited by being among a large body of hard-working students. Most of these girls have turned out splendidly, continuing their studies in America and being held in high regard by the boys who studied with them. They seemed to be able to take care of themselves and lacked the over girlishness that some schools seem to develop.

During the coming year the girls in the third year middle school class will take most of their work with the boys. This is contrary to our general policy, but it will be done to save expense. There will be about ten girls in one of the three

sections of that class. A section is not over thirty students. If the class of girls were larger it would hardly pay to mix them. At that age the disadvantages and advantages are about equal. There seems to be no objection of consequence from the girls or the boys or the parents. The girls will have special work in domestic science, etc., in place of the boys' agriculture, etc.

In the College department, including the sub-freshman or fourth middle school year, girls are admitted equally with the boys in every respect. have their own dormitory, under the care of a Chinese Dean of Women, educated in America, and do not meet the boys except in classroom and chapel and in places like the library. There have not as yet been more than four girls in this department at one time. But this seems due to the fact that girls' schools have not as yet prepared many girls for college. There seems to be very little objection on the part of the patrons, if any at all. expense seems to many rather great for a girl's education. college girls live and eat and play with the girls in the middle school grades.

There is little or no difficulty with courting tendencies. These are present, but natural, and are treated naturally. There have been, it is true, two cases (in the whole school from the beginning) requiring the severest discipline, but in both cases we had failed to insist that the girls live in the regular school dormitory for older girls.

der girls.
H. B. GRAYBILL.

Announcements

SOME SUMMER CONFERENCE DATES.

June 26th-July 5th	***	Y. W. C. A	***	Kuling.
July 28th-Aug. 3rd	***	General		
Aug. 1st-Aug. 15th	***	Buchman		
Aug. 5th-Aug. 11th	***	General	•••	Kuliang.
Aug. 13th-Aug. 14th	***	Educational		
July 12th-July 21st	***	Pastors and Preache	ers	Amoy.
July 16th-July 25th	***			Soochow.
Aug. 11th-Aug. 25th	***		•••	Nantungchow.
Aug. 11th-Aug. 25th	***	•••••	***	Tengchowfu, Sung.

News Items

Prof. C. H. Robertson, of the Young Men's Christian Association, returning to America after six months in Russia, will spend July and August in China.

We regret to learn that Rev. Murray S. Frame of Peking was taken sick on his way home, dying after a short illness. He was expecting to take up a Fellowship at Union Theological Seminary. A promising life is thus unexpectedly cut short.

A telegram has been received announcing the death of Rev. Robert Wellwood, a member of the Szechwan Mission of the Northern Baptist Board. He has been working with the Chinese Labor Corps in France.

The Special Committee on Moslem work suggests that the second Sunday in October, i.e., October 13th, 1918, be observed as Moslem Day. In addition to special prayer for Moslems on that day, plans should be made in advance so that church-members may try to get into touch with their Moslem neighbors.

Miss J. S. Gregg, of the China Inland Mission, is planning an autumn series of special meetings for women, beginning in October and ending in the following March. These missions will take her to nearly twenty cities in Hunan and Hupeh. These two provinces are a new field of labor for Miss Gregg.

We extend congratulations to the Rt. Rev. F. R. Graves, of the American Church Mission, on the completion of his twentyfifth year as Bishop of the missionary district of Shanghai. This event was celebrated by the members of his Mission, who among other evidences of their esteem presented him with an automobile.

The North China District Committee of the London Missionary Society, in April (1918), passed recommendations urging their missions to make wide use of the Kuan Hua Tzu Mu. A special committee was appointed to promote this. Among other things a news sheet was proposed, in which it was recommended that there be double columns of Chinese and phonetic character.

We regret an error in the June issue of the RECORDER in regard to the poll tax which Chinese students entering Canada formerly paid. On page 418 it is said, "It is the more interesting

since Chinese students in Canada must pay a G. \$500 poll tax." It is correct as far as the article we quoted from is concerned but should have been corrected to read, "since Chinese students, up to eleven months ago, had to pay a G. \$500 poll tax."

The Board of Foreign Missions of the Presbyterian Church announces all debts paid, with a balance in hand. The total of the Board's transactions for the year ran far into the third million of dollars. The Southern Baptists also have, for the first time in a number of years, come up with a balance in hand. We understand that a number of the British societies have done the same thing. This is encouraging news.

Rev. C. E. Patton reports in his Bulletin that the year in Kochow has been marked by disturbances all over the field. Organized brigandage has been rampant. As a result, travel for both foreign missionaries and Chinese Christians has been difficult, though with few exceptions the usual rounds of visitation have been made. The effect has been rather disastrous, however, upon Sunday services and other meetings. There has been little of the usual expansion activity.

On June 5th (1918) the Normal School of the Young Women's Christian Association (Shanghai) gave a Pageant which depicted the study abroad by a Chinese minister, of physical education for women, and the stages through which its introduction to China passed. A large crowd attended. Many schools took part. A considerable number of folk dances of different countries were given. At one time three

hundred school children were drilling together under the supervision of seniors of the Normal School. It was a suggestive advertisement of the importance of physicial education for women.

At a conference of the presidents of the Higher Normal Schools, called by the Board of Education, at Nanking, in 1915, it was voted to make Mandarin a subject in the regular curriculum and it was recommended that institutes for the two summer months should be established in each province for the teaching of Mandarin and of the Government system of simplified writing, and that the middle schools in each province should send their teachers to be pupils in these institutes. The National Educational Conference at Hangchow, 1917, also took action recommending the teaching of the Chu Yin Tzu-mu.

Two bulletins have recently been issued by the Special Committee on a Forward Evangelistic "Personal Evan-Movement. gelism" is the subject of No. II; and it contains an article by Rev. F. N. D. Buchman and testimonies by a number of other workers. No. 12 is a report of the Spring Evangelistic Campaign in some of the large cities of China. This has five articles, written by Dr. Sherwood Eddy, Miss Ruth Paxson, Dr. W. P. Chen, Mr. H. A. Wilbur, and Rev. A. L. Warnshuis. bulletins are issued in both Chinese and English editions. Single copies are sent free to those who apply for them. For quantities of ten or more the actual cost of printing is charged.

Address, Special Committee on a Forward Evangelistic Movement, 5 Quinsan Gardens, Shanghai.

Personals

APRIL:

25th, at Pingtinghsien, Sha., to Mr. and Mrs. Norman A. Seese, a son

(Norman A., Jr.). 30th, at Kiatingfu, to Mr. and Mrs. J. D. Cunningham, C. I. M., a daughter (Marjorie Edna).

6th, at Sinning, to Mr. and Mrs. C. Gugel, C. I. M., a daughter (Dorothea Elfriede).

12th, at Chenchow, Ho., to Dr. and Mrs. G. T. Tootell, A. P. M., a

daughter (Jennievieve Grace).

19th, at Siangtan, to Rev. and Mrs.

J. R. Wilson (C. M. S., Kweilin), a
daughter (Alice Elizabeth).

20th, at Hengchowfu, to Mr. and
Mrs. H. O. Riedel, C. I. M., twin
daughters (Maran Atha and Elsa
Rather) Esther).

21st, at Sheklung, to Rev. and Mrs. A. Pratt, A. P. M., a son (James Alden).

25th, at Kuling, to Mr. and Mrs. R. M. Short, U. E., a son (William Joseph).

25th, at Fukiang, to Mr. and Mrs. E. J. Mann, C. I. M., a daughter (Constance Mary).

JUNE:

9th, at Amoy to Mr. and Mrs. J. Bradshaw, Y. M. C. A., a son (Robert Chapman).

MARRIAGE.

APRIL:

24th, at Mienchow, Sze., Miss Caroline Mildred Slater, to Rev. Frederick Boreham, C. M. S.

DEATHS.

JUNE :

Rev. Murray S. Frame, A.B.C.F.M. 14th, at Kuling, Miss Flora Walker. 21st, at Hungtung, Mr. S. G. Wilt-shire, C. I. M.

ARRIVALS.

APPIL:

5th, from U. S. A., Dr. Marguerite Everham, Miss Abbie Sanderson, A. B. P. M. S.

30th, Mr. and Mrs. Draper and children, ret., (Foochow).

6th, from U. S. A., Rev. and Mrs. K. K. Thompson and children (ret.), P. N. (Ichowfu).

10th, from Denmark, via North America, Miss A. S. M. R. Jorgensen,

C. I. M. From U. S. A., Dr. and Mrs. T. W. Ayers, son and daughte (ret.), S. B. C.; Miss Bardley, S. B. C. (Hwanghsien); Mr. and Mrs. W. H. Topping, A. B. C. F. M., (ret.), (Poochow), From England, Rev. and Mrs. Frank Harmon and children, B. M. S. (Shantung).

DEPARTURES.

12th, to England, Dr. A. S. A. Lyall. E. P. M.

25th, to U.S. A., Mr. and Mrs. A. N. Dr. J. C. Garritt, Miss E. S. Boelse, Miss Ruth Brack, P. N.
31st, to U. S. A., (from Japan), Dr. and Mrs. G. S. Eddy, Mr. Kirby Page,

Y. M. C. A.

JUNE :

6th, to U. S. A., Dr. and Mrs. F. P. Gaunt and children, M. E. F. B.; Mr. and Mrs. Wm. E. Winter and children, P. N.

12th, to U. S. A., (from Japan), Mr. and Mrs. R. M. Hersey and children,

15th, to Canada, Dr. Wm. McChre, P. C. C. To U. S. A., Rev. and Mr. Ward Hartman and children, R. C. U. S.; Sister Edith Constance, P. E.

21st, to U. S. A., Mr. and Mrs. W.P. Mills, Y. M. C. A.; Miss M. R. Ogden

22nd, to U.S. A., Dr. and Mrs. W. B.

22nd, to U. S. A., Dr. and Mrs. W. E. Macklin and children, F. C. M. S.; Rev. and Mrs. T. L. Sinclair and children, Miss S. B. Hopwood, P. E. 24th, to Scotland, Miss Louis Howie, U. F. S. To Canada, Danid Anderson, C. I. M. To U. S. A., Dr. and Mrs. J. N. Hayes, P. N.; Dr. and Mrs. A. Powell and children, A.A. E. Miss L. A. Francis, Miss L. D. La. Miss L. A. Francis, Miss L. D. Lyon Miss L. A. Francis, Miss L. D. Lyon, P. N.; Dr. A. Sydenstricker and daughter, Rev. and Mrs. J. C. Creshaw and children, P. S.; Dr. Hatte Love, M. E. S.; Dr. E. M. Johnstose (Peking), Prof. and Mrs. H. V. Lacy and children, Miss M. Nicolaises, Miss Mary G. Kesler, M. E. F. B.; Dr. E. M. Love, Miss Irene S. King, Miss Bleidle, Mrs. Richardson, M. E. S.

27th, to U. S. A., Miss R. M. Murray, Dr. Eliza Leonard, Miss Helea Locke, P. N.; Miss Minnie Goha, U. E.; Mrs. Wilcox and child, Bapt., Mrs. Paul E. Keller and children, R. C. U. S.; Rev. and Mrs. C. E. Bousfield and children, Mrs. R. E. Worley and child, Mrs. E. S. Hildreth, A. B. F. M. S.



Valentine's Meat-Juice.

of by Leading Members of the Medical Profession of the United States. Great Britain and Germany, and employed in Insane, Inchriate, Government and General Hospitals and Sanatoriums.

SOCCHOW HOSPITAL, SOCCHOW, CHINA

I have used Valentine's Meat-Juice with most gratifying results in several

A CASH OF POST-PARTUM HEMMORRHAGE-Lady aged 35; lost an enor. mons quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two confuls every ten minutes. Patient revived, pulse reappeared, respiration

less aighing and more regular; and by continuing the treatment until two bottles build been taken, she was restored, and is to-day a hearty, healthy woman. He also gives a case of cholera-infantum, and adds:

In both cases the peculiar merit of the Ment-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. It is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

I use it daily in hospital and private practice, and feel that I cannot recom-

mend it too highly

WALTER R. LAMBUTH.

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

GRORGE H. BL-LIOTT, M. R. C. S., in the British Medin the British Medical Journal, December 15th, 1888:
"I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D. C.

I have used large-by VALENTINE'S MEAT-JUICE and consider if the best of these (meat) preparations. It was used by the late of lamented President Garfield during his long illness and he derived great benefit from great benefit from REYBURN. M. D.



New York.

I prescribe VAL-ENTINE'S MEAT Jores daily, and like it better than any preparation of the sort I have ever SIMS, M. D.

Hamburg.

VALENTINE'S MEAT-JUICE has een used for the benefit of the Cholera patients in the Cholera Barracks.
The strengthening and nourishing effects of VALEN. TIME'S MEAT-JUICE were at once manifest, as it was necsary to introduce only small quantities of it at a time into the weak stomach. - DR. HERM KUMMELL, Physician-in-Chief of the Marine Hospital.

Depot in Shanghai-MACTAVISH & COMPANY,

r N. Soochow Road,

Shanghai, China.

